The Clear Qur'anic Exegesis

Muhammad Khayr Ramadan Yusuf

Introduction

All praise is due to Allah Who revealed the Qur'an. Peace and blessings be upon the Prophet who was characterized by the morals that mentioned in the Qur'an, upon his family, his Companions who taught the Qur'an and upon those who followed them righteously of the nation of the Qur'an.

To proceed:
The Glorious Qur'an is a book of guidance, rulings, behaviors, `*Aqidah* (faith), admonish, stories, recommendations, lessons, good news and warnings. Allah has sent it down to be the seal of the divine Scriptures, a reference to the people, and a constitution for them in their affairs as long as they live. Despite the greatness of the Qur'an, its majesty and its perfect rulings, people have turned away from it except for a few. The attacks against the Qur'an were powerful and well-schemed by the enemies of Islam in order to distort the Muslims' source of power; which almost happened. We ask Allah to gather us under the banner of truth, make us superior through our religion and give us victory over the disbelievers in order that the Qur'an would be the reference of rulings and the source of knowledge from which all people extract knowledge everywhere. It is the miraculous speech of Allah which no one can innovate something of the like or even part of it. It came to us successively from narrators and reporters who could never tell a lie. It was written down in sheets as it was preserved in the memories of people. When the Qur'an was revealed to Muhammad (peace be upon him), Allah took the responsibility of preserving it; not as the previous Scriptures.

Allah (Glory be to Him) says: ﴿**Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).**﴾ [Al Hijr: 9].

There are many sciences related to the Qur'an which scholars have studied and written many books about such as the reasons of revelation, the connections between the Ayahs, *Tafsir*, similarities, precise and allegorical Ayahs, Surahs that were revealed in Makkah and those of Madinah, weird words, rulings, recitations, Tajwid (art of Qur'anic recitation), grammar and parsing, calligraphy, record, virtues, proprieties of recitation, examples, stories, abrogating and abrogated texts; and miraculousness with all its types. The Qur'anic exegesis is covetable and advisable.

Allah (Glory be to Him) says: ﴿**(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.**﴾ [Sad: 29].

Allah (He may be Glorified) says: **﴾Do they not then consider the Qur'ân carefully?﴿** [Al Nisa': 82].

We can not reflect on Ayahs (Qur'anic verses) but after understanding it. All these Ayahs can not be understood except after studying *Tafsir*. Allah vituperated the people of the Scriptures because they had concealed knowledge and did not explain it to the people.
Allah (Glory be to Him) says: **﴾(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad peace be upon him and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs.﴿** [Al `Imran: 87]. Therefore, we should not be like them, otherwise, our destiny will be like theirs.

Commentators of the Qur'an have adopted many ways of *Tafsir*. They say, truly, the best way to explain the Qur'an is to explain it by the Qur'an itself because its Ayahs confirm and explain one another. The second approach is to explain it with the Sunnah which is the best explanation to the Qur'an. The third approach is to explain it through the sayings of the Companions because they are the students of the Prophet (peace be upon him) to whom the Qur'an was revealed while he is amongst them. The fourth approach is to explain it with the sayings of the Followers who came after the Companions because they are the most knowledgeable with the sayings of the Companions and were the best generation after them.

Some commentators have included the sciences which they master in explaining the Qur'an and all of which is good. There emerged, in the modern age, some *Tafsir* books which contain new interests and specialties that were not known before.

I invoked Allah to make me one of those who have interest in His Book by His Grace and I ask him to guide me to Him. As a result, I started to explain the Qur'an in the way which the reader sees. So, it is a bounty and favor from Allah, for Him is all praise and gratitude.

In many of my writings, I address the Muslim laymen with ordinary tone so as not to lose them for they are the people, the voice, the power and sentiment of this nation. If every specialist write in his specialty with his own style, jargon and complex style, they will not benefit the people and the people will not read what their writings. Therefore, neglecting laymen would be catastrophic to the society and its bad consequences would be noticeable after a while. They, as we see them now, are heading to writings and informational media that fits their levels despite their defects; so many of them ran away and were lost or almost to be lost.

Thus, this book of *Tafsir* was written according to the approach I mentioned. I wanted to make it easy for the ordinary reader to give the meaning and the concept for each Ayah separately and that is called the analytic method. In which a reader can understand the meaning of the Ayahs and their significance without giving details or being concise with special care for the word, structures and style to promote the language and the culture of the reader.

I have concentrated on the expressional side which establishes the meaning and reaches to the heart and mind. In order to achieve this, I used the proper educational and preaching style.

I did not touch upon the grammatical, rhetorical, theologian aspects, many of the commentators' details, specialties or even many quotations and margins. I only mentioned the commentaries related directly to the Ayah without excluding the odd or referring to non-contextual meanings. That is enough and more useful for the ordinary reader or those who want to embrace Islam and understand the meaning of the Qur'an, its significance and the precise meanings of those Ayahs. That means: What are the objectives which Allah wants His Servants to fulfill throughout this noble Book. So, this book, "Al T*afsir* Al Wadih" was made to benefit as much people as possible.

What is meant by the ordinary educated people is everyone who did not study the sciences of Shari`ah even if they got the highest degrees in any science and the highest certificates in any field other than the field of Shari`ah and its sciences. By this, they need to know a new branch of knowledge or to get deeper in the sciences which they had studied through the knowledge of the Glorious Qur'an.

This book is also for non-Muslims who want to know the significance of Islam as well as those who want to embrace Islam whether they know Arabic by nature or this book has been translated to him.

The most important thing is that it was made as a clear *Tafsir* to be understood by all classes of the community, the educated and non-educated, if they want to understand the whole meaning without details. The thing which encouraged me to compose such a book is the presence of so many *Tafsir* books that helped me a lot. I relied on many of them but their most important are: "*Tafsir* Al Qur'an Al `Azhim" of Ibn Kathir which was the first *Tafsir* I relied on and of which I benefited a lot, "M`alim Al Tanzil" of Al Baghawy, "Rawh Al M`any Fi *Tafsir* Al Qur'an Al `Azhim wa As-Sab` Al Mathany" of Mahmoud Al Alusy and "Fi Zhilal Al Qur'an" of Sayyid Qutb.

I also relied on many other *Tafsir* books from which I may convey some commentaries if they are in conformity with the style I adopted or being appropriate to the text. The only important thing is to convey the intended meaning with suitable words and structures provided that there should be no barrier to do so.

I may only mention the meaning of the Ayah or write in some length according to what is appropriate. Those who need more details, may refer to more detailed *Tafsir* books.

I may select one or more commentary of *Tafsir* or add two similar meanings when the correct meaning is not clear to me.

I have never interpreted an Ayah but after referring to more than one *Tafsir* book in order to know the meaning. I do not feel comfortable about what I wrote but after I know that the Ayah is completely clear to the reader. If the commentators keep silent about something and did not explain it, I follow their example but that happened rarely in this book. If their views are controversial, I would mention the exact wordings of the Qur'an or something close to it out of fear to misinterpret the Ayah; this is also few.

I gave much care for the abrogating and the abrogated texts, the reasons of revelation, when necessary, some of the benefits and virtues of Surahs and Ayahs and something of the scientific miraculousness of the Qur'an. I only quoted the good and authentic Hadiths as well as the authentic narrations reported from the Prophet (peace be upon him) which are few.

The commentary was quoted in the same manner of the pronouns reported in the Ayahs because it is sincerer, closer to the hearts, more effective and diversified in the Qur'an. It draws the attentions, directs away boredom and increases follow-up and excitement.

Some parts of this *Tafsir* were published on the world wide web, but the most reliable is what has been published in this book.

I invoked Allah to guide and grant me success every time I write a part of this *Tafsir*. I used to seek refuge with Allah (He may be Glorified) against explaining it away from the intended meaning.

I supplicate Allah (may He be Exalted) to forgive my mistakes and negligence, to accept it purely for His Sake and make the people accept and love it; for He is the All-Listening, All-Knowing.

Muhammad Khayr Yusuf

Surat Al Fatihah (1 - 7)

In the name of Allah, the Most Gracious, the Most Merciful

A Muslim seeks refuge with Allah against Satan at the beginning of recitation to ward off Satan's insinuation who interrupts and confuses one's recitation or stops a person from thinking and reflecting on the meanings of the Qur'an. Allah (He may be Glorified) says: ﴿**So when you recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).**﴾ [An-Nahl: 98]. The meaning is: I seek refuge with Allah against Satan, who is away from all good, lest he may harm me in my religion, my worldly life, prevent me from doing good or incite me to do evil.

People seek refuge with Allah against Satan because of his severe enmity to the children of Adam and causing them to turn away from the truth. He made an oath for that when he said: ﴿**By Your Might, then I will surely mislead them all, except Your chosen, (guided) slaves among them.**﴾ [Sad: 82-83]. Allah has warned the children of Adam against Satan when He says: ﴿**Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy.**﴾ [Fatir: 6].

{ **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** } [الفاتحة:١]

1- I begin with the name of Allah, Who is the god of all mankind and Who is characterized with Permanent Mercy. When someone begins with Basmalah "Saying: Besm Allah Al Rahman Ar-Rahim", he seeks Allah's Help and Success to complete what a person has started and to accept his recitation.

{ **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** } [الفاتحة: ٢]

2- Praising Allah, the Lord of all creation. He has all gratitude for the favors and blessings He gave to His Creation whether in terms of their religion or of their world. Thus, He showed them the truth and guided them to follow it. He provided them with sustenance and guided them to seek it.

{ **الرَّحْمَنِ الرَّحِيمِ** } [الفاتحة: ٣]

3- Who is characterized with mercy, the Bestower of goodness and blessings. He shows mercy to all His Creation and shows compassion and kind mercy to Muslims in particular.

{ **مَالِكِ يَوْمِ الدِّينِ** } [الفاتحة: ٤]

4- Who has the sole sovereignty on the Day of Recompense. So, there is no dominance for anyone on that Day but to Him.

{ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } [الفاتحة: ٥]

5- We worship You alone, O Lord. We divorce ourselves of polytheism, seek Your Help in all our affairs, rely on You, renounce having any might or strength and turn our faces to You in repentance. You have all obedience, O our Lord.

{ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ } [الفاتحة: ٦]

6- O our Lord, we ask You to guide us continuously to the straight path; following Your Religion and make us firm on it.

{ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ } [الفاتحة: ٧]

7- The path of those upon whom You have treated well and guided to obey and worship You. Those obedient ones such as your angels, prophets and upon whomever You have pleased with of Your Servants; the people of guidance, integrity, obedience and compliance. We seek refuge with You against the path of those who earned Your Anger among those people who knew the truth but did not follow it such as the Jews. Make us also avoid the path of those who went astray, did not know the truth and kept wandering in their mislead and finally did not follow Your Prophet such as the Christians. It is reported in "Sahih Al Bukhari" and "Sahih Muslim" that the Messenger (peace be upon him) says: "When the Imam says: "Ghayr Al Maghduby `layhim Wala Al Dallin", say: Amen. for the one whose utterance comes in conformity with the saying of angels, his past sins will be forgiven."

Surat Al Fatihah is a great Surah because it is the Mother of the Book and the Seven Oft-Repeated Ayahs. It contains fine secrets, therefore, a Muslim recites it in his Salah and Salah is not valid without it. It has so many virtues such as the Prophet's saying: "By Him in Whose Hand is my life, nothing was revealed in the Torah, Injeel (bible), the psalms or in the Qur'an of the like." (Reported by Ahmad with an authentic chain of narration). The Surah includes: praising Allah, guiding the creation to His Oneness, asking Him alone, directing the acts of worship to Allah alone and seeking His Guidance to be on the right track; which is Islam that leads to good end on the Day of the Recompense. The Surah also contains warning against the paths of falsehood such as the paths of those who know the truth but refuse to follow or have gone astray.

Surat Al Baqarah (1 - 286)

In the name of Allah, Most Gracious, Most Merciful

{ الم } [البقرة: ١]

1- These are the scattered letters with which Allah begins some Surah of the Qur'an. There is no authentic Hadiths reported to explain them. Moreover, the commentators did not agree about their meaning, therefore, I did not explain them in all positions because the knowledge of which is solely for Allah.

{ ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ } [البقرة: ٢]

2- There is no doubt that this Qur'an was revealed by Allah. It is a light and explanation for the pious who obey Allah, a warning against His Punishment and seeking for His Mercy along with belief in that was mentioned therein.

{ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ } [البقرة: ٣]

3- Those who believe in Allah, His Angels, His Scriptures, His Messengers, in the Hereafter and in that was revealed in the Qur'an. Those who establish the obligatory Salahs in their proper times with their needed pillars and conditions. Those who pay Zakah (obligatory charity) of their properties for the poor and the needy as was ordained by Allah.

{ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالآْخِرَةِ هُمْ يُوقِنُونَ } [البقرة: ٤]

4- Those who believe in what the Prophet has brought from Allah and in what had been revealed before you (Prophet Muhammad) to the messengers without discrimination between them or denying what was revealed to them by their Lord. They believe in resurrection, reckoning and retribution and in paradise and Hell.

{ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ } [البقرة: ٥]

5- Those who believe in the Unseen, establish Salah, pay Zakah, believe in what was brought down to you or what had brought down to the messengers before you and have faith in the Day of the Recompense; those are the guided and enlightened people. They are straight, guided and the winners who achieved what they sought with their belief and deeds. They won the

reward and the eternal abode in Paradise and were saved from the punishment by the mercy of their Lord.

{ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْمِنُونَ } [البقرة: ٦]

6- Those who disbelieve in that which has sent down to you are not believers as long as they insist on their position. They do not lend an ear to the warning they hear from you.

{ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ } [البقرة: ٧]

7- Allah has set a seal on their hearts and on their hearing. Their eyes were sealed as a result of their disbelief and their indifference. Consequently, theirs sins became ample until the centers of their understanding and sights are blocked, so there is no way for faith to enter or disbelief to get out. The retribution for their stubborn and lack of response to the warner is a great torment.

{ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الآْخِرِ وَمَا هُمْ بِمُؤْمِنِينَ } [البقرة: ٨]

8- There are hypocrites among the people who show faith and hide disbelief, and they do good publicly and conceal evil. They say: They believe in Allah and in the Day of Retribution but in fact they are disbelievers.

{ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنْفُسَهُمْ وَمَا يَشْعُرُونَ } [البقرة: ٩]

9– They believe, by their ignorance, that they are deceiving Allah, and that method will benefit them before Allah. They think that they will deceive Allah by this trick as they usually do with Muslims but their deeds will only harm them because Allah will pour wrath against them without their knowledge, so they will walk blindly on their way.

{ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ } [البقرة: ١٠]

10 - In their hearts is a disease that cause them to depart from the truth and insist on following falsehood. Therefore, Allah has increased their illness by making them turn completely away from the straight way and the disease kept on going along with their stubbornness. They had doubt and Allah has

increased their doubts as He has increased the faith of the believers ﴿**And those who have believed, He increased their faith**﴾ [Muhammad: 17].
So, the hypocrites have deserved such a harsh punishment because of their lies and their positions against the truth. Lie is a type of hypocrisy and it corrupts the heart fast.

{ وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُوا فِي الأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ } [البقرة: ١١]

11- If they were asked to stop disbelief and disobedience because that leads to corruption on earth while obedience leads to reform, they would say in a pinch of snuff and bravado: They only want to reform. However, there are numerous examples of those people who missed balance of right and wrong and whose creed is corrupt.

{ أَلاَ إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لاَ يَشْعُرُونَ } [البقرة: ١٢]

12- The truth is: What they adopt in term of their creed and what they believe to be a reformation is the mere corruption but because of their ignorance, they do not feel it as such.

{ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلاَ إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لاَ يَعْلَمُونَ } [البقرة: ١٣]

13- When it is said to the hypocrites: Believe in Islam as the people have believed without having any doubt and obey Allah and His Messenger as they did, they refused to submit to the truth and said in arrogance: Shall we believe as the fools have believed (i.e., the Companions) and be like them?! However, the truth is they are the ignorant, weak-minded and do not know their best interest. Because of their ignorance, they do not know that they are deep-rooted in mischief and ignorance which is worse than getting into foolishness and blindness!

{ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ } [البقرة: ١٤]

14- When the hypocrites met the believers, they showed them faith and loyalty. They also would show them love and intimacy out of hypocrisy in order to protect themselves against their harm and to begin in turn to attack and harm the believers and to take a share from the booties.
When they go for their chiefs and leaders from the Jews, the polytheists and the hypocrites, they would say to them: We are with you, but we just mock at the believers.

{ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ } [البقرة: ١٥]

15- As long as they have chosen the way of deception, conspiracy, sarcasm and mockery, Allah will fail their plots. Soon they will know that their mockeries and plots will turn against themselves. **﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.﴿** [An-Nisa': 42].
Allah will mock at them by taking revenge on them, causing them to lose balance and wander in a path which they do not know its end. Finally, they will find no way out because Allah has already sealed their hearts, made their sights blind as a result of their deeds and their bad attitudes.
Contriving plots, deception and mockery as a means of amusement can not be ascribed to Allah (may He be Glorified and Exalted) according to the consensus. However, taking revenge and retribution for actions with justice, can be ascribed to Allah as Ibn Jarir At-Tabary said.

{ أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدَى فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ }

[البقرة: ١٦]

16- The disbelievers replaced guidance with mischief and preferred disbelief to pure faith in a non-profitable business from all sides. So, their commerce was not successful and they were not guided in what they have done.

{ مَثَلُهُمْ كَمَثَلِ الَّذِي اُسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لاَ يُبْصِرُونَ } [البقرة: ١٧]

17- The example of those who turned away from guidance to mischief and preferred blindness to insightfulness is like a man who kindled a fire in a very dark night, but when the fire lighted the surroundings and he who lit it benefited from and was able to see around, it suddenly has abated and that person became in darkness again and could not see around nor was he guided. Likewise are the hypocrites who have felt the guidance of Islam, therefore, they believed. Then they turned backwards in a mess, preferring mischief to guidance after they have seen it. **﴾That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.﴿** [Al Munafiqun: 3].
Their retribution was that Allah made them miss what is beneficial for them which is the light and left for them what may harm which is burning and smoke. He has left them in the darkness of doubt, disbelief and hypocrisy and they were not guided.

{ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ } [البقرة: ١٨]

18- They disabled the functions of their ears, tongues and eyes, therefore, they do not hear good, do not speak of what may benefit them and do not see the truth. So, how will they be guided and how they will respond to guidance?

{ أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ } [البقرة: ١٩]

19- The example of those people in their suspicion, disbelief and hesitation is like a rain comes down from the sky in a very dark night that contains a fearful strong thunder and a lightning that shines in brightness. They put their fingers in their ears lest something might harm them. This action does not protect them because Allah encompasses them with His Power and they are under His Will.
The resemblance is: The conditions of darkness are doubts, disbelief and hypocrisy.
Thunder is something that makes the hearts fall from fears. So, the hypocrite are in severe fear.
Lightening is something which shines in the hearts of the hypocrites in some cases because of the light of faith.

{ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيءٍ قَدِيرٌ } [البقرة: ٢٠].

20– Because of the intensity of this lightning, it is almost about to take away their sights. If it flashes for them, they walk therein. However, when darkness covers them, they stand still in a maze.
Lightning is metonymy for the intensity of the light of the truth, and if they saw something of faith, they would follow it. Sometimes doubts sneak into their hearts causing their heart to lose foresight and become in a maze!
If Allah wills, he will take away the hearing and sights of the hypocrites because they left the truth after they had known it. When He wants to inflict His Wrath on His Servant, He is able to enforce it.
This is a warning for the hypocrites against the power of Allah and a piece of information for them that He encompasses their affairs.

{ يَاأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ } [البقرة: ٢١]

21- O people, worship the Lord who created you as those who were before you. Worship Him alone and do not associate partners for the One Who has created the creation. It is He Who is worthy of worship so that you may become from the guided obedient ones.

{ الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلاَ تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ } [البقرة: ٢٢]

22– He is Allah who created the earth for you as a resting place that suits your living and made the sky as ceiling for it. The sun sends you its heat and light to benefit therefrom. He sends rain from the clouds to water your plants and to bring forth sustenance for you and for your animals. So, do not associate partners with Allah in worship because He is the Only Creator and the Only Provider of sustenance. You know that there is no other god to give sustenance but He, so He is the Only One worthy of worship.

{ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ } [البقرة: ٢٣]

23- If you (Arab pagans, Jews, and Christians) are in doubt as to the prophethood of Muhammad, then bring a Surah of the like thereof and call whomever you want from your aids and helpers if you are truthful that the Qur'an was revealed by other than Allah.

{ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ } [البقرة: ٢٤]

24- If you are not able to do that and surely you will not be able, then know that the Qur'an is the true Word of Allah. Know that the denial of the truth will result in the torment of Hell which its fuel will be the bodies of the infidels, the oppressors, and the very huge solid rocks that are ready to burn those who disbelieved in Allah and His Messenger.

{ وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ } [البقرة: ٢٥]

25– As for the believers, who believe in Allah, in your prophethood (O

Muhammad), and in the Book which was revealed to you; and accompanied that with good deeds along with integrity and loyalty, give them the good news that they will have wonderful gardens underneath are fresh water running to bring about energy, and pleasure for them.
If they are given from the fruits of Paradise, they will be cheered and will say: It looks like the fruit we used to eat in the world and they became happy with it. Human natures like familiar things and avert from the unfamiliar.
It brings forth for them fruit similar to that of the world in color and appearance, but they differ in taste and size.
They will have, in Paradise, wives with bodies purified from dirt and filth. However, to ensure their happiness in that bliss, they shall live in Paradise for ever.

{ إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلاً مَا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلاً يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ } [البقرة: ٢٦].

26- Allah is not ashamed to set forth a parable of anything, no matter how small it is, such as a mosquito or something bigger for everything Allah has created has got a wisdom behind its creation.
Those who believe know that giving an example with mosquitoes is something true, so they have to believe in its wisdom. As for the disbelievers, giving these examples increase their mischief. They will say: What is the worth of a mosquito and how much it weighs when compared to the world to be set in an example like this?
Mosquito are incredible creatures. Although they are so small, mosquitoes have two big eyes composed of thousands of compound lenses. Their legs have five main joints, with a pair of claws, strong muscles stick to their chest walls, and a pin for keeping balance in their wings. The wings move close to one thousand times per second. They have systems that prevent coagulation. Mosquitoes may absorb blood equals one and a half of their weight! They have more than three thousand species, and transmits the worst diseases. They cause millions of people to die and they spread all over the world.

{ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ } [البقرة: ٢٧].

27- There is no covenants for the unbelievers and the hypocrites because they always deviate from the truth despite the clear proofs. They also denied the messengers and the revealed Scriptures despite the fact that they know it is the truth. They are even not loyal to their closest people. You find them cut relation with their relatives and friends, corrupt on earth with sins and spread seditions and arouse doubts about the Qur'an. By this, they have lost

and deserved the wrath of Allah and their bad deeds became a barrier between them and the Mercy of Allah.

﴿ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴾ [البقرة: ٢٨]

28- How would you deny the existence of Allah while you were nothing and He created you, then He would put you to death and give you life on the Day of Resurrection?

﴿ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ [البقرة: ٢٩].

29– He is the One true God, who created the earth and that therein for you, then rose over toward the sky and created it precisely in seven layers. His Knowledge encompasses His Creation and nothing is hidden from Him.

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لاَ تَعْلَمُونَ ﴾ [البقرة: ٣٠]

30- O Prophet (Muhammad), know that your Lord said to the angels: I will make the children of Adam as successors on earth; generations after generations. I shall subject all the energies and raw materials that I have created for them.
The angels understood the human nature or it was done by the inspiration of Allah that some of those people will spread corruption on earth and use its energies in other than the right direction. So, they inquired about the wisdom behind that creation; not objecting to Allah's Command: **﴿O Allah, Will You place therein those who will make mischief therein and shed blood without right?﴾** If the goal is that they worship You, here we are glorifying, praising, worshipping and praying for You? Thereupon, Allah said to them: I know where is the best interest in making them successors on earth. If there will be some corruptors, there also will be prophets and messengers, pious people, scholars, worshippers and martyrs who will be in the highest position in Paradise.

{ وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلاَءِ إِنْ كُنْتُمْ صَادِقِينَ } [البقرة: ٣١].

31- He taught Adam the names of all things, then he presented them to the angels and said: If you are really more worthy than Adam and his offspring to be successors on earth, tell me the names of these things. If you do not know the names of these things which are before your eyes, you would rather be ignorant about the other things about which you do not know. The Angels do not need these things because these things do not fit their nature, but is solely for the children of Adam, therefore, the succession was made for Adam on earth.

{ قَالُوا سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ} [البقرة: ٣٢]

32– Then those angels of Allah have surrendered to Him, glorified Him and said: Glory be to You, we have no knowledge except what you have taught us. You know everything and You have all wisdom in Your Creation as well as Your Ordinances. You teach whomever You want and hold back whatever You want from whomever You want.

{ قَالَ يَاآدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ } [البقرة: ٣٣].

33 - Allah asked our father Adam to mention to the angels the names of these things: proper nouns, animals and inanimate. So, Adam showed superiority in knowledge when he informed them of what they do not know. Thereupon, Allah told them: Have not I told you that I know the knowledge of the Unseen, so nothing of their affairs, your affairs and all that in the universe are hidden from Me. I know what you conceal in your hearts and what you show publicly. I know those who corrupt on earth and I knew that Satan will disobey My Orders and refuse to obey Me.

{ وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ } [البقرة: ٣٤]

34– Allah has honored Adam when He said to the angels: prostrate yourselves to Adam, thereupon, they prostrated themselves to him out of obedience to their Lord. So, the prostration to Adam and the obedience of Allah were gifts from Allah. However, Satan, who was among them was from the Jinn, refused to prostrate to Adam out of haughty and arrogance and he

was from the disobedient and straying ones.

{ وَقُلْنَا يَاآدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلاَ تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ } [البقرة: ٣٥]

35- After this honor for Adam, Allah has permitted Paradise for Adam and Eve to live there and eat from its fruit happily. He warned them saying: Do not approach this tree which I fixed for you and if you were to eat from this tree, you had disobeyed your Lord and oppressed yourselves and you have to bear the consequences.
This was a test for them, a direction for their conducts, and teaching them to keep promises and that needs a powerful will.

{ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ } [البقرة: ٣٦]

36– However, Satan seduced them and adorned for them eating from that specific tree, so they ate therefrom. As a result, they were expelled from the beautiful gardens, plenty sustenance and big home. So, Allah told them after that disobedience: Get out of Paradise with enmity between you and Satan who seduced you and caused you out of this ever bliss. You shall have on earth a dwelling place, a sustenance, a desire and benefits but to a fixed period.

{ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ } [البقرة: ٣٧]

37- Adam knew his fault and felt sorrow. He sought forgiveness from his Lord for what he had done and his Lord accepted his repentance because He is Oft-Forgiving to His Believing Servants.

{ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدَىً فَمَنْ تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيهِمْ وَلاَ هُمْ يَحْزَنُونَ } [البقرة: ٣٨]

38- Another warning was given to Adam and his offspring in order not to fall into the same sin again: Get down to the earth. When I send you prophets, messengers and Scriptures in order that you may be guided, hold them firmly and you shall not go astray. You shall not be miserable in the

Hereafter, do not be sorry for what you have missed and do not fear what awaits you on the Day of Recompense.

{ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ } [البقرة: ٣٩]

39 – As for those who disbelieved and denied Our Prophets and Scriptures, they are the dwellers of Hell in which they will abide for ever.

{ يَابَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ } [البقرة: ٤٠]

40– O Children of Israel "Jacob", the honored obedient prophet, remember My Favor upon you that I have made of you prophets and kings. I sent down the Scriptures for you, and saved you from the servitude of Pharaoh and his family. Keep the covenant, which I asked you to keep which is to follow the religion of Prophet Muhammad (peace be upon him), when he is sent. If you keep the covenant which is in your custody, I will be pleased with you and admit you to paradise. If you do not do this, then remember the punishment that I have sent down upon your ancestors such as transformation. I am able to inflict you with the same punishment I had inflicted upon them.

{ وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلاَ تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلاَ تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلاً وَإِيَّايَ فَاتَّقُونِ } [البقرة: ٤١]

41- Believe in the Qur'an that was revealed to Prophet Muhammad (peace be upon him) which confirms the previous Scripture that are with you, [the Taurât (Torah) and the Injeel (Gospel)]. Do not be, O Jews of Madinah, the first among the Children of Israel who deny the prophethood of Muhammad (peace be upon him). Do not replace the worldly desires with faith and it is better (for you) to believe in Muhammad. You should obey Me for the sake of My Mercy and in order to rescue you from the torment.

{ وَلاَ تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ } [البقرة: ٤٢]

42- Do not mix truth with falsehood and do not conceal the truth while you know it is the truth. You already have the news of that Prophet written down in your Scriptures. So, why do not you declare faith in him — instead you denied him and said that he was not a prophet?

{ وَأَقِيمُوا الصَّلاَةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ } [البقرة: ٤٣]

43- So, believe in him, offer Salah with him, pay him the Zakah of your wealth, be among those who believed in him, and kneel down before Allah by offering Salah as they do.

{ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ تَعْقِلُونَ }
[البقرة: ٤٤]

44 – Do you ask the people to do things that you do not do, despite the knowledge you have written down in the Scriptures about the retribution of those who disobey Allah's Orders. Are not you aware of the danger you are heading to? Would you then be reasonable enough to do good as you command people to do?

{ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَاشِعِينَ } [البقرة: ٤٥]

45– O believers, seek help by observing patience to Allah's Ordinances and performing Salah to obtain the good of this world and the Hereafter. Patience is very important in all matters and Salah helps people to be firm in all matters. It is really heavy except for the humble people who are obedient to their Lord.

{ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاَقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيهِ رَاجِعُونَ } [البقرة: ٤٦]

46- They are those who believe in the promise and threaten of Allah, believe that they would be gathered before Him on the Day of Recompense and their deeds will be shown before Him. This faith is the thing which pushes them forward to obey Him and avoid His disobedience.

{ يَابَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ }
[البقرة: ٤٧]

47- O Children of Israel, remember My Favors upon your parents and ancestors, and that I preferred you to mankind by sending you the messengers, the Scriptures for you and making you masters and kings.

{ وَاتَّقُوا يَوْمًا لاَ تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلاَ يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلاَ يُؤْخَذُ مِنْهَا عَدْلٌ وَلاَ هُمْ يُنْصَرُونَ } [البقرة: ٤٨]

48– Fear the Day of the Retribution when no one will avail another; on a day when nothing shall be accepted from the disbelievers to forgive their disbelief and sins. No one will neither defend the disbelievers nor help them to be saved from the torment; for every soul is responsible for itself.

{ وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلاَءٌ مِنْ رَبِّكُمْ عَظِيمٌ } [البقرة: ٤٩]

49- O Children of Israel, remember that one of My Favors upon you that I saved you from the oppression of the Pharaoh and his followers when they were afflicting you with the severest kinds of punishment. They were killing your sons and keeping your daughters for fear of losing the Pharaoh's kingdom at the hand of one of you. Saving you from such punishment is a great bless from your Lord to you, so do not forget it.

{ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ } [البقرة: ٥٠]

50– Remember when you came out with Moses when Pharaoh called upon his army to follow and eliminate you. However, the sea had spilt into two parts and Allah saved you from them, held them back and caused you to drowning while you were looking at them.

{ وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ } [البقرة: ٥١]

51- Remember also when Moses went to the place where he spoke to his Lord and appointed Aaron as his deputy. Moses stayed there for forty days and the Torah was sent down to him. Then you took the calf as a god and worshipped it by the command of Al Samiry. That deed was terrible and contained great aggression against yourselves as you had chosen the calf as a worshipped god other than Allah.

{ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ } [البقرة: ٥٢]

52- However, Allah has pardoned you so that you may thank Him and recognize His Favors upon you.

{ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ } [البقرة: ٥٣]

53– And remember, of Our Favors upon you that we sent down the Torah to Moses as a revealed book and a proof to separate between the truth and falsehood so that you may be guided by reflecting on it and acting according to its instructions.

{ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَاقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ } [البقرة: ٥٤]

54- Remember when Moses said to the Children of Israel who worshipped the calf: You have committed a terrible offense and a major sin when you worshipped the calf as a god other than Allah. There is nothing to make you repent but to kill one another. So, the innocent may kill the criminal for it was the most suitable punishment for your bad souls, your cruel hearts, and your perverted natures. Perhaps, that would be repentance for your awful sin and a painful reminder so that you may not commit it again. Then Allah's Mercy encompassed you and He forgave you because He accepts the sincere repentance from His Servants out of His mercy.

{ وَإِذْ قُلْتُمْ يَا مُوسَى لَن نُّؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنتُمْ تَنظُرُونَ } [البقرة: ٥٥]

55- Then you said to your prophet Moses: We refuse to believe until we see Allah with our naked eyes. That was something impossible to achieve for you or for anyone of the like. Therefore, a powerful shriek came down upon them from the sky because of their terrible stubbornness and because they asked for the impossible, causing you to die while looking at one another.

{ ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ } [البقرة: ٥٦]

56- Then We bestowed mercy upon you by giving you life in order to complete the rest of your lives and sustenance so that you may be grateful to your Lord.

{ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَـكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ } [البقرة: ٥٧]

57- Of His Favors upon you during the period of wandering in the land that He shaded you with clouds to protect you from the heat of the sun. He also sent you delicious food that you did not find any hardship to collect; the *Mann* which you find on the trees like honey and the quails. So, eat from that delicious food which We gave you. However, you oppressed yourselves and denied, therefore, the result was terrible against yourselves.

{ وَإِذْ قُلْنَا ادْخُلُواْ هَـذِهِ الْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ شِئْتُمْ رَغَداً وَادْخُلُواْ الْبَابَ سُجَّداً وَقُولُواْ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ } [البقرة: ٥٨]

58- When you were asked to enter Jerusalem and fight the disbelieving giants, you were coward to fight, therefore, Allah caused you to wander on earth until a new generation of you comes up. That generation is the one which Yusha` ibn Nun (Joshua) led to conquer Jerusalem in order to live therein in peace. He asked you to say humbly: "*Hittah*" which means: Erase our past sins and forgive us. If you had said that, we would have erased your sins, forgiven you, and given the best people of you more than they had asked.

{ فَبَدَّلَ الَّذِينَ ظَلَمُواْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزاً مِّنَ السَّمَاءِ بِمَا كَانُواْ يَفْسُقُونَ } [البقرة: ٥٩]

59- However, an oppressing group of you disobeyed and altered the commands given to them. So, instead of entering prostrating and seeking forgiveness, they entered in a different form and said something other than what they were told to say out of disagreement and haughty. As a result, Allah incurred His Wrath and punishment on those oppressors because of their mischief and disobedience.

{ وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِب بِّعَصَاكَ الْحَجَرَ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْناً قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُواْ وَاشْرَبُواْ مِن رِّزْقِ اللَّهِ وَلاَ تَعْثَوْاْ فِي الأَرْضِ مُفْسِدِينَ } [البقرة: ٦٠]

60– O Children of Israel, remember My Favor upon you when the invocation of your prophet Moses was responded. When he asked for water, We commanded him to strike the rocks with his stick, causing twelve springs to come forth; a spring for each tribe. So, eat the *Mann* and the quails then drink from that water which gushed forth to you without hardship. Worship Allah who subjugated all these for you and do not exchange His Favors with denial and disobedience lest His Favors may go away.

{ وَإِذْ قُلْتُمْ يَا مُوسَى لَن نَّصْبِرَ عَلَىَ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ الأَرْضُ مِن بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُواْ مِصْراً فَإِنَّ لَكُم مَّا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَآؤُوْاْ بِغَضَبٍ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ } [البقرة: ٦١]

61- Remember the grace of the good food which Allah has provided you; *Mann* and quails, but you felt bored and wished for the lower standard of living. You asked Moses to supplicate Allah so that He may bring forth for you legumes such as cucumber, garlic, lentils and onion. Your prophet condemned that and said to you: Would you like to have the less valuable food and prefer it to the good, the delicious and useful food?
That which you asked was not dear. It was rather cheap and easy, and you could find it everywhere.
Therefore, they were covered with humiliation and misery. They have been humiliated by people wherever they were, and deserved the wrath of Allah for the major sins they committed, such as disbelieving in Allah and His Clear Proofs, because of their arrogance to follow the truth, humiliation, and trying to kill the best people; the Prophets of Allah. Such punishment was the retribution of Allah to those who disobeyed Him and oppressed Allah's Creation.

{ إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ } [البقرة: ٦٢]

62- Everyone of the Jews, Christians and the Sabians (a people of religion in Iraq or those whom the message of Allah did not reach) have truly believed in Allah, in the Day of the Recompense, and perfected their faith with good deeds. They shall have the great reward because of what they had done. They shall be secured from fear and shall not be grieved concerning their

offspring or wealth. What really matters was the soundness of their faith and following their Prophet. This was effective before the mission of Prophet Muhammad, but after his mission no religion shall be accepted, as a true religion, but Islam. **﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿** [Al Imran: 85].

{ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ } [البقرة: ٦٣]

63- O Children of Israel, remember the covenants and promises you have made in order to follow the messengers of Allah and to act upon the Torah in general. We have raised the mountain above your heads until it became like a shade and said to you: Take the Torah that had been revealed to you and act according to its rulings firmly for there was no courtesy in terms of religion and belief.

Remember that was mentioned in those covenants or in the Torah which had been revealed to you so that you should not neglect it for it may become the constitution of your manners and ethics, or perhaps you may change your situation and rescue yourselves of the punishment.
As they saw the mountain above their heads, they knew that it was a miracle that amazed the minds and caused the deniers and those who have doubts to believe. They knew that it was the truth from their Lord, so they recognized and admitted the truthfulness of their prophet, showed repentance, and gave the covenants to protect and act upon the Torah.

{ ثُمَّ تَوَلَّيْتُم مِّن بَعْدِ ذَلِكَ فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنتُم مِّنَ الْخَاسِرِينَ } [البقرة: ٦٤]

64- After that confirmed promise and great covenant, you have revoked your saying and turned your backs to it. Although this revocation and treason, Allah bestowed mercy upon you and was generous to send you the prophets and messengers to remind you of faith and obedience. Had it been for that, you would be in great loss and everlasting regret.

{ وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَواْ مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَاسِئِينَ } [البقرة: ٦٥]

65- O Jews, remember what happened to the village which did not keep the promise of Allah when they asked for a sacred day off. Allah assigned

Saturday for them and tried them by giving them plenty of whales on that day, but they could not resist their ambitions and desires and feared to break the promises that they gave to Allah. So, they made a plot and they only plot against themselves. They set up nets before Saturday, and on Sunday they gathered their nets. When they did that and revoked their promises with Allah, Allah punished them by transforming them to the images of monkeys out of humiliation.

{ فَجَعَلْنَاهَا نَكَالاً لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ } [البقرة: ٦٦]

66- The punishment of the people of the village was an example for the surrounding villages and admonish for those who fear the wrath and curse of Allah so that they may not violate the boundaries of Allah with the meanest plots.

{ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُواْ بَقَرَةً قَالُواْ أَتَتَّخِذُنَا هُزُواً قَالَ أَعُوذُ بِاللّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ } [البقرة: ٦٧]

67- O Children of Israel, remember when one of you was killed and you did not know his killer. Thereupon, you asked your Prophet to tell you about the killer. He asked you to slaughter a cow —Later, we shall explain the wisdom behind this— so, you said in acrimony and bad manners: Do you mock at and make fun of us?
He, your teacher and your guide to the truth, said to you: God forbid that I be one of those who mock at the believers, but the whole matter was inspired by Allah.

{ قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لّنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ فَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُواْ مَا تُؤْمَرونَ } [البقرة: ٦٨]

68- The Jews said: "We do not know which cow you mean." However, if they had slaughtered any cow, it would have been sufficient, but they made it hard for themselves and said: What is it and what are its descriptions?
Their prophet said to them: Allah says: It is neither very old nor young. It is rather in between which is the perfect description of an animal, so do what you are told.

{ قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنّهَا بَقَرَةٌ صَفْرَاء فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ } [البقرة: ٦٩]

69- Again, they asked many questions to make it hard for themselves. They asked: What is its color?
Their prophet said: Allah says: It is a yellow cow that appeals to the beholders.

{ قَالُواْ ادْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ البَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاء اللَّهُ لَمُهْتَدُونَ } [البقرة: ٧٠]

70- Again, they asked and said: O prophet, ask your Lord to tell us exactly what are its descriptions and if He does that, we will be guided.

{ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَّ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لاَّ شِيَةَ فِيهَا قَالُواْ الآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُواْ يَفْعَلُونَ } [البقرة: ٧١]

71- Moses said to them: Allah says: It is a cow made ready for farming the land, not made for carrying water, but it is honored and well-cared of, sound without faults and nothing stains its yellow color. They said: Now, you have explained to us. So, they slaughtered the cow and almost they did after that explanation!

{ وَإِذْ قَتَلْتُمْ نَفْساً فَادَّارَأْتُمْ فِيهَا وَاللّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ } [البقرة: ٧٢]

72- Remember the wisdom of slaughtering the cow, for you have killed a human being and you differed and disputed about the murdered, but Allah wanted to show up the truth you have concealed otherwise the killer would not have confessed.

{ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ } [البقرة: ٧٣]

73- We said: Hit the dead with a part of the slaughtered cow and the murdered will revive again and would say the name of his murderer. That was an example of the power of Allah to revive the dead and turn the bones to dust even if you do not understand the wisdom behind it. It was a practical lesson that you had seen in order to think and believe in Allah's Ability.

{ ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاء وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّهِ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ } [البقرة: ٧٤]

74- After all these signs, blessings, and warnings; your hearts became as hard as stones which vary in the degrees of solidness. Some of these stones can let water gush forth like fountains, others can let them flow like running water and of which may fall from the peak of mountains out of Allah's Fear; such as that mountain did when Allah looked at it and Moses fell fainted. Your hearts do not show lenience from the fear of Allah. Allah is not unmindful of your actions and the solidness of your hearts which are expected to do bad deeds, but surely, you have a Day of Reckoning.

{ أَفَتَطْمَعُونَ أَن يُؤْمِنُواْ لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلاَمَ اللّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ } [البقرة: ٧٥]

75- After you had seen the nature of the Jews, the harshness of their hearts and their denial of Allah's Signs or Ayahs, do you hope, o believers, that they will obey as you did. A sect of their scholars and rabbis listened to the Torah and knew its meanings then they interpreted the meanings away from their correct meanings, however, they knew that they were sinful by doing that.

{ وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلاَ بَعْضُهُمْ إِلَىَ بَعْضٍ قَالُواْ أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِ عِندَ رَبِّكُمْ أَفَلاَ تَعْقِلُونَ } [البقرة: ٧٦]

76- When the Jews met the Companions of the Prophet (peace be upon him), they said: We believe that Muhammad was truly sent as was mentioned in the Torah. However, when they were alone they said to one another: How do we believe that the message of Muhammad was mentioned in the Torah. It would be a proof against you which the believers may use against you before your Lord, be sensible, conceal and shut up your mouths.

{ أَوَلاَ يَعْلَمُونَ أَنَّ اللّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ } [البقرة: ٧٧]

77- Do not the Jews know that Allah knows their secrets, what they conceal or what they show publicly? He knows that they conceal their denial of Muhammad (peace be upon him) ﴿**whom they can find written with them in the Torah**﴾ [Al A`raf: 157].

{ وَمِنْهُمْ أُمِّيُّونَ لاَ يَعْلَمُونَ الْكِتَابَ إِلاَّ أَمَانِيَّ وَإِنْ هُمْ إِلاَّ يَظُنُّونَ } [البقرة: ٧٨]

78- There are people from the People of the Scriptures who do not know writing and do not know what has been written in the Torah, so they are ignorant and they only speak with illusions and doubts. Therefore, they speak of what they like to be such as being the beloved sons of Allah, or they will enter Paradise and if they were to enter Hell, they would stay there for a short while, in addition to other wishes.

{ فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَـذَا مِنْ عِندِ اللّهِ لِيَشْتَرُواْ بِهِ ثَمَناً قَلِيلاً فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُونَ } [البقرة: ٧٩]

79- Another team of you call to misguidance. They falsify what in the Torah by writing with their own hands which was not part of it and they said: It was revealed by Allah. That was for a vile purpose and temporal greed in order to take some money. Destruction and torment are for those forgers who write with their own hands lies and falsehoods. Woe to them for their ill-gotten properties.

{ وَقَالُواْ لَن تَمَسَّنَا النَّارُ إِلاَّ أَيَّاماً مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِندَ اللّهِ عَهْداً فَلَن يُخْلِفَ اللّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ } [البقرة: ٨٠]

80- Out of their ignorance they say: We will not remain in the torment but for a few days then we will go out to the Bliss! O Prophet, tell them: Have you taken a promise from Allah for that? If that was the case, Allah Almighty would not break His Promise, but when was that and how? That never happened, but they tell lies against Allah.

{ بَلَى مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُوْلَـئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ } [البقرة: ٨١]

81- The matter was not as you thought or wished. Verily, whoever commits a sin and comes on the Day of Recompense without any good deed, that person will be one of the inhabitants of Hell, such as the disbelievers.

{ وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ أُولَـئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ } [البقرة: ٨٢]

82- Those who believed in Allah and His Messenger, and have done good deeds, works righteous deeds in accordance with *Shari`ah* and solely for Allah, they will be of the people of Paradise who shall live there forever.

{ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لاَ تَعْبُدُونَ إِلاَّ اللّهَ وَبِالْوَالِدَيْنِ إِحْسَاناً وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُواْ لِلنَّاسِ حُسْناً وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلاَّ قَلِيلاً مِّنكُمْ وَأَنتُم مِّعْرِضُونَ } [البقرة: ٨٣]

83- O Children of Israel, remember what we have commanded you and We have taken a covenant from you to that. That covenant stated: Worship Allah and do not associate partners with Him. That was what He has commanded all His Servants to do, which was His Due Right upon them. The right of the creatures is that each one of them should treat his parents kindly and obey them in good. People have to be kind to their relatives, the orphans, and the needy who can not find anything to support their families and themselves. You should say good words and nice speech with good method, specially, when enjoining good and forbidding evil. You have to establish Salah for your Lord and give Zakah to its entitled people, but you have turned away from all these commands and denied them except for a few.

{ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لاَ تَسْفِكُونَ دِمَاءكُمْ وَلاَ تُخْرِجُونَ أَنفُسَكُم مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ } [البقرة: ٨٤]

84- Remember also that we have taken from you the covenant that you may not shed the blood of one another or to drive them away from their houses. The people of the same religion are like one soul. You have admitted the authenticity of this covenant and bore witness to it.

{ ثُمَّ أَنتُمْ هَؤُلاء تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقاً مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالإِثْمِ وَالْعُدْوَانِ وَإِن يَأتُوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاء مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ } [البقرة: ٨٥]

85- You revoked this covenant as you revoked others, hence, you killed one another; a group of you with the Aws and another group with the Khazraj.

You also drove a group of you out of their homes then you usurped their monies, furniture, and their slaves. You also helped the enemies against one another and when the war was over, you freed the captives for money and did not kill them as the Torah stated. Why do you apply Torah here and contradict its rulings in other positions and you kill one another in wars which is forbidden upon you? Do you believe in some of the Torah's rulings and disbelieve in the others? The retribution of such people was shame and disgrace in this world; through killing, enslavement, displacement and expulsion because of your disagreement with the *Shari`ah*. As for the Day of the Recompense, your retribution shall be severe torment because you have hidden the rulings mentioned in the Torah and because of your disobedience. Verily, Allah is not unmindful of this but He counts it to punishing you for it on the Day of Recompense.

{ أُولَئِكَ الَّذِينَ اشْتَرَوُاْ الْحَيَاةَ الدُّنْيَا بِالآَخِرَةِ فَلاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنصَرُونَ } [البقرة: ٨٦]

86- The retribution of those who loved the worldly life, were fascinated with its adornments, and preferred it to the Hereafter is the torment will not be lightened for them and they shall not be helped or rescued.

{ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقاً كَذَّبْتُمْ وَفَرِيقاً تَقْتُلُونَ } [البقرة: ٨٧]

87- O Jews, remember when you disobeyed your prophets and obeyed your whims then we gave Moses the Torah which you corrupted and altered. You disobeyed its instructions and interpreted it away from the real meanings. Then, we sent other messengers who used to judge according to the Torah until Jesus, the last prophet of the Children of Israel came and we supported him with great miracles such as: Revealing the unseen, curing the sick, and giving life to the dead by the permission of Allah. We also supported him with Gabriel to be with him and confirmed everything he came with. We have revealed the Bible which contained some rulings contradictory to the rulings of the Torah. However, nothing of that matched your moody whims despite the miracles which he was given, instead you disobeyed and became haughty to believe, and dedicated yourself to arguing with him. Is it that whenever there came to you a messenger, you grew arrogant to accept the truth; a group of you deny them and another kill them?

{ وَقَالُواْ قُلُوبُنَا غُلْفٌ بَل لَّعَنَهُمُ اللَّه بِكُفْرِهِمْ فَقَلِيلاً مَّا يُؤْمِنُونَ } [البقرة: ٨٨]

88- The Jews said: Our hearts are wrapped and the call of Islam can not penetrate them or we can not accept it. However, their hearts were cursed and cast away from Allah's Mercy and Guidance, so their hearts were sealed with disbelief because of their denial to accept the truth. Thus, their faith was little and only a few of them believed.

{ وَلَمَّا جَاءهُمْ كِتَابٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ فَلَمَّا جَاءهُم مَّا عَرَفُواْ كَفَرُواْ بِهِ فَلَعْنَةُ اللَّه عَلَى الْكَافِرِينَ }

[البقرة: ٨٩]

89- When the Qur'an, which was revealed to Muhammad, came to the Jews confirming that has been revealed in the Torah and before his mission they used to seek his help against their enemies, they said that a prophet will be sent, whom we will follow and whose time has come. Yet, we shall kill you with him as we killed `Ad and Iram. When the Prophet (peace be upon him) was sent from the *Quraysh* and they knew him by his attributes, they disbelieved and denied what they used to say because he was not one of them. So, the curse of Allah was sent upon them because of their disbelief, thus was the wrath of Allah and torment against those who denied Muhammad (peace be upon him).

{ بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ أَن يَكْفُرُواْ بِمَا أنَزَلَ اللّهُ بَغْياً أَن يُنَزِّلُ اللّهُ مِن فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ فَبَآؤُواْ بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ }

[البقرة: ٩٠]

90- Doomed is their trade where they purchased falsehood for the truth. They denied with that Muhammad came, out of envy, hatred, and arrogance because he was not one of them. ﴿**Allâh knows best with whom to place His Message.**﴾ [Al Baqarah: 124] Therefore, Allah has chosen of His Servants who could hold the burdens of the message, they do not appoint a messenger themselves.

Because of their envy and hatred, they deserved a double wrath when they distorted the Torah in their custody then they disbelieved in Muhammad (peace be upon him).

They have lost their trade when they did not respond to the call of Islam as they will regret on the Hereafter because of the punishment that awaits them due to their disbelief. There will be a very humiliated torment for them.

{ وَإِذَا قِيلَ لَهُمْ آمِنُواْ بِمَا أَنزَلَ اللّهُ قَالُواْ نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَيَكْفُرونَ بِمَا وَرَاءهُ وَهُوَ الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاءَ اللّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ }

[البقرة: ٩١]

91- When it was said to the Jews or the People of the Scriptures: Believe in that which Prophet Muhammad (peace be upon him) came with and follow him, they said: The Torah and the Bible which were sent down for us are sufficient because they contain all the truth. We shall not accept anything but them. Therefore, they denied the Qur'an while they know that it was truly confirming that was revealed in the Torah and the Bible while they were deniers and stubborn.
O Messenger, say to them: If you truly claim that you had faith in what was revealed to you, why did you kill the prophets who brought you the truth which confirmed the Torah and you knew their truthfulness? It was just because of whims, oppression, and arrogance which are not from the qualities of the believers.

{ وَلَقَدْ جَاءكُم مُّوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ }

[البقرة: ٩٢]

92- Moses (peace be upon him) came to you with conclusive evidence and clear signs such as: the float, locusts and the stick, as he split the sea and others. Yet you worshipped the calf instead of Allah, whereas Moses was speaking to his Lord on the mountain of Tur. By doing that, you were oppressors and disobedient; not believers as you claimed.

{ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُواْ مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُواْ قَالُواْ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُواْ فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنتُمْ مُّؤْمِنِينَ } [البقرة: ٩٣]

93- From the examples of your turning away from the truth and disagreement about the covenant is: When we raised the mountain above your heads and we took the covenant from you to believe and obey firmly

with determination, you agreed to that but after a while you disobeyed and reverted to your disobedience, stubbornness and followed your whims.
And their hearts absorbed (the worship of) the calf because their disbelief as if it was their favorite stance after every situation. How bad was their faith that instructed them to deny the signs of Allah and disobey their prophets then disbelieving in Muhammad (peace be upon him), the seal of all prophets, who was sent to all mankind.
Then, how could you claim faith while you reproached all covenants, denied all the signs of Allah, and worshipped the calf!

{ قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الآَخِرَةُ عِندَ اللّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ } [البقرة: ٩٤]

94- O Messenger, say to the Jews: If you claim that you are the only winners on the Day of Recompense, come to *Al Mubahalah*; a group of Muslims and a group of Jews would stand before each other and supplicate Allah to destroy the liar of the two groups.

{ وَلَن يَتَمَنَّوْهُ أَبَداً بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللّهُ عَلِيمٌ بِالظَّالِمينَ } [البقرة: ٩٥]

95- They will never wish death because of the sins and the crimes which their hands have done and because of their bad end that they knew. So, they did not respond to *Al Mubahalah* while they knew that if they asked for death, they feared that Allah would respond to them while they knew what they have done. Allah is the All-Knowing of them and of the kinds of oppression and sins which they have done and that will lead them to torment.

{ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُواْ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللّهُ بَصِيرٌ بِمَا يَعْمَلُونَ } [البقرة: ٩٦]

96- You will find them the keenest to the longevity; they would wish to live one thousand years, because they knew what shall be their bad end. They would wish to delay the Day of Reckoning as much as they could because of what awaits them. Because the polytheists do not believe in the Day of Resurrection, consider their worldly life as paradise, and they do not have shares in Paradise but the painful torment awaits them no matter how much they lived in this world, they act like this. So, there is no way out of reckoning and punishment and Allah is All-Knowing of what the people have done whether good or evil.

{ قُلْ مَن كَانَ عَدُوّاً لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللّهِ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ } [البقرة: ٩٧]

97- The Jews claimed that Gabriel (peace be upon him) was their enemy because he was the best friend of the Messenger of Allah (peace be upon him). They also claimed that if there was another friend with him, they would follow him as was reported in the authentic Hadith. They invented this ridiculous story when they saw that Gabriel used to come down with revelation to the Prophet Muhammad (peace be upon him). The Prophet (peace be upon him) only used to do what he was told from his Lord. The Messenger of Allah (peace be upon him) said to them: "My friend is Gabriel and Allah has never sent a prophet but Gabriel was his friend." as was recorded by Ahmad and others with authentic chain of narration. So, O Muhammad, say to them: "Let it be known for those who believe that Gabriel is their enemy that Gabriel is the holy spirit who brought the Qur'an from his Lord to you by the will of Allah, confirming the previous Scriptures as guidance and glad tidings for the believers.

{ مَن كَانَ عَدُوّاً لِّلّهِ وَمَلآئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللّهَ عَدُوٌّ لِّلْكَافِرِينَ } [البقرة: ٩٨]

98- Whoever opposes a messenger, he has opposed all messengers and whoever believes a messenger, he believes in all messengers and whoever disbelieves a messenger, he disbelieves all messengers. Allah Almighty says: ﴾**Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.**﴿ [An-Nisa': 150-151].
Whoever opposes Allah, His Angels, His Messengers, Gabriel, and Mikael, verily, Allah will be their opponent because of their disbelief, and whomever Allah opposes will be a loser.

{ وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلاَّ الْفَاسِقُونَ } [البقرة: ٩٩]

99- O Muhammad, we have revealed to you clear signs confirming your prophethood and your truthfulness, yet none disbelieves in you and in your message but the rebels against Allah's Command and the deviants from the common sense.

{ أَوَكُلَّمَا عَاهَدُواْ عَهْداً نَّبَذَهُ فَرِيقٌ مِّنْهُم بَلْ أَكْثَرُهُمْ لاَ يُؤْمِنُونَ } [البقرة: ١٠٠]

100- How come whenever the Jews give a promise, a group of them breaks it and refuses the covenant! That was their usual way; even they had broken the promise which they gave to the Prophet when he first came to Madinah. Most of them do not believe in the Prophet who was sent to them and to all people, whom they find written in their Scriptures while they have been commanded to believe in and support him.

{ وَلَمَّا جَاءهُمْ رَسُولٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ كِتَابَ اللّهِ وَرَاء ظُهُورِهِمْ كَأَنَّهُمْ لاَ يَعْلَمُونَ } [البقرة: ١٠١]

101- When the anticipated Prophet was sent to them, confirming what was revealed to them in the previous Scriptures, a group of them threw away the Book of Allah behind their backs because it contained the news of the advent of Muhammad as if they did not know.
They had left the Book and resorted to magic to learn; they left what may benefit them to things that do not benefit them, but rather, they harm others as will be later explained.

{ وَاتَّبَعُواْ مَا تَتْلُواْ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَـكِنَّ الشَّيْاطِينَ كَفَرُواْ يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُم بِضَآرِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَلَقَدْ عَلِمُواْ لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلاَقٍ وَلَبِئْسَ مَا شَرَوْاْ بِهِ أَنفُسَهُمْ لَوْ كَانُواْ يَعْلَمُونَ } [البقرة: ١٠٢]

102- The Jews, who turned away from the Torah and disobeyed the Prophet (peace be upon him), followed the devils who used to lie and say that Solomon was a sorcerer and he subjugated the universe by his magic. He was a noble and good prophet who used to supplicate Allah and he was not a disbeliever as the Jews or the devils claimed. May they be cursed! ﴿**And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!**﴾ [Sad: 30] However, the devils are the ones who disbelieved because they used to teach people sorcery. Sorcery was not revealed to Harut and Marut in Babel but

they were there for a wisdom which we can not know for Allah may test His Servants with whatever He wants.
When the people who want to learn sorcery came to them, they would say to them: "We are just for trial and affliction to people, so do not seek sorcery because those who believe in it and permissibility of using it will be disbelievers. Yet, the people learned the sorcery which benefited no one, but rather, spoiled the relation and intimacy between a man and his wife. They did not harm any one but by the will of Allah, Who may remove His Protection from any of His Servant, leaving them to the sorcery of the sorcerers, but if He did not, the sorcerers can not harm any one except by the leave of Allah.
Thus, they learned what may harm them in their religion because they intend to do harm to the people. The Jews who replaced faith with sorcery knew that they will have no share in the Hereafter; so how bad is their trade.
Ibn Kathir (may Allah bestow mercy on his soul) said concerning the story of Harut Marut: The output of the story is related to the news of the Children of Israel because it does not contain an authentic Hadith *Marfu`* (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), who did not speak of whims. The outward of the context is to tell the story without details or verbosity because we believe in what was revealed in the Qur'an in the way which Allah intended and Allah knows best the fact of the case.

{ وَلَوْ أَنَّهُمْ آمَنُواْ واتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّه خَيْرٌ لَّوْ كَانُواْ يَعْلَمُونَ } [البقرة: ١٠٣]

103- If they believed and feared Allah by avoiding the sorcery, disbelief and polytheism which He prohibited, their reward would be better than the falsehood and evil which they satisfied for themselves.

{ يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقُولُواْ رَاعِنَا وَقُولُواْ انظُرْنَا وَاسْمَعُواْ وَلِلكَافِرِينَ عَذَابٌ أَلِيمٌ } [البقرة: ١٠٤]

104- O believers, do not resemble the Jews and the polytheists in their speech or their actions. Do not use double entendre as to say: "*Ra`ina*" which contains double entendre either make us understand or it means foolishness as the Jews used to say to the Messenger of Allah (peace be upon him), even if your intention was that they should take care of you and make you understand step by step. However, you should say: "*Undhurna*" i.e., recite us.
A painful torment is for the disbelieving Jews for what they have done and because they belittled the Prophet (peace be upon him).

{ مَّا يَوَدُّ الَّذِينَ كَفَرُواْ مِنْ أَهْلِ الْكِتَابِ وَلاَ الْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ وَاللّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ } [البقرة: ١٠٥]

105- The disbelievers, whether they are polytheists or from the People of the Scriptures, are severe in their enmity to you. They do not wish you any good, so do not resemble them or be kind to them because their hearts are filled with hatred and envy because of the wide mercy and great bounty that Allah granted you. He sent down the revelation to Muhammad (peace be upon him) while he lives among you, so, hold firm that for which they envy you, and be grateful to Allah for His Favor to preserve it for you and give you more. There is nothing more bounty better than the bounty of faith and responding to the call of the Prophet (peace be upon him), so be keen to that.

{ مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللّهَ عَلَىَ كُلِّ شَيْءٍ قَدِيرٌ } [البقرة: ١٠٦]

106- Whatever an Ayah do We abrogate or alter its ruling to another one — such as changing a command to a prohibition, or a ruling of banning to permissibility of the legislation and ordinances that fit the conditions and current affairs of people — or We make the Prophet (peace be upon him) to forget and erase what We want but the latter will be better or at least of the like according to the circumstances and the reformation of humanity. Nothing fails Allah and He is the Able to do anything.

{ أَلَمْ تَعْلَمْ أَنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا لَكُم مِّن دُونِ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ } [البقرة: ١٠٧]

107- O Prophet, did not you know that Allah is the disposer as He wish unlike His Servants. For Him only the command and prohibition, abrogation and alteration and He changes or confirms the rulings for His Servants as He wishes for He knows them very well and knows that reforms them and their conditions. They only have to listen, obey what they are commanded and avoid what He has prohibited. There is no guardian for the believers to enforce and guide them or even a helper to aid and give them victory except Allah. So, be careful not to get affected with what your enemies say to you and beware of their misguidance and deception.

{ أَمْ تُرِيدُونَ أَن تَسْأَلُواْ رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِن قَبْلُ وَمَن يَتَبَدَّلِ الْكُفْرَ بِالإِيمَانِ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ } [البقرة: ١٠٨]

108- Or do you — some Companions — want to ask your Prophet as the Children of Israel asked their prophet Moses (peace be upon him) out of denial and stubbornness?
Beware and know that those who replace disbelief with faith have strayed away from the Straight Path and entered into the darkness of ignorance and error. That was the case of those who used to ask their prophets what they do not need out of stubbornness and disbelief. So, they changed their credence and belief to disagreement and denial. So, beware of that and beware that the Jews lead you to that because its final end is error.

{ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَانِكُمْ كُفَّاراً حَسَداً مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُواْ وَاصْفَحُواْ حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ } [البقرة: ١٠٩]

109- Verily, most Jews and Christians wished to get you back to disbelief as you were and to take away this goodness to which you were guided out of envy and hatred from their selves which do not like goodness for the people and after they knew that Muhammad is truly the Messenger of Allah whom they found written in the Torah and the Gospel. However, they disbelieved in him out of envy and oppression that he was not one of them.
Do not treat them with bad manners but be of good manners; do not punish or even rebuke them, but rather, forgive and pardon them now until the command of Allah comes; which is the permission to fight or killing *Banu Quraydhah*, the evacuation of *Banu An-Nadir* or humiliating them by imposing taxes upon them. Verily, Allah is All-Able on everything and Able to take revenge of them whenever He wants.

{ وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَمَا تُقَدِّمُواْ لأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللّهِ إِنَّ اللّهَ بِمَا تَعْمَلُونَ بَصِيرٌ } [البقرة: ١١٠]

110- Offer Salah to Allah, keep to worshipping Him, pay the Zakah (obligatory charity) of your properties and engage yourselves in what is beneficial for you and may return with goodness on you, on the Day of Recompense. Whatever good or evil you do, whether secretly or publicly, He knows it well and saves it for you then hold you accountable for it.

{ وَقَالُواْ لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُوداً أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُواْ بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ } [البقرة: ١١١]

111- The Jews and the Christians were arrogant when they thought that they were alone of the straight path. Each group of them said: None shall enter Paradise except a Jew or a Christian. It was their wish but without right and a claim with no proof. So, tell them, O Messenger: What is your plea to that? Mention one if you are truthful in what you claim.

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ } [البقرة: ١١٢]

112- The general rule is: He who submits himself to Allah in obedience, follows the Sunnah of the Prophet (peace be upon him) and does good deeds in sincerity, his reward is guaranteed by Allah, so he should not fear the future or be sad on what he has left behind. He used the word "face" because it is the most honorable organ , the utensils of feelings, the prostration position (in Salah) and the position where the traces of submission are obvious which is one of the signs of sincerity as Abu As-Su`ud said in his *Tafsir*.

{ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَىَ شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لاَ يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ } [البقرة: ١١٣]

113- Then each party claimed that the other party is in error and away from faith, and started to show hatred and enmity towards each other. So, the Jews said: The Christians are not right; out of denial with the Prophethood Jesus (Peace be upon him) and the Gospel. The Christians said: The Jews are not right; out of denial with the prophethood of Moses (peace be upon him) and out of disbelief in the Torah as happened to the delegation of Najran with the rabbis of the Jews at the Messenger of Allah (peace be upon him) as was reported in the Hadith of the good chain of narration. Each group reads in its book the truthfulness of those whom they denied. Each book of them was authentic in its time but they denied that out of stubbornness and disbelief and they faced falsehood with falsehood. Some groups and sects said that as well. So, Allah will gather them on the Day of the Recompense, judge between them with His Justice, and allocate for each group of them the torment it deserves.

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللّهِ أَن يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُوْلَئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلاَّ خَآئِفِينَ لهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ } [البقرة: ١١٤]

114- There will be no one more unjust than those who forbid that Allâh's Name be Glorified and mentioned much in Masjids. Moreover, they strive to disable, destroy and ruin it. It was not proper for those to enter it but in fear and humbleness rather than daring to destroy or disable it. The polytheists dared to prevent the Messenger of Allah (peace be upon him) on the Day of *Al Hudaybiyah* from entering Al Masjid Al Haram (the Sacred Mosque in Makkah). So, if you can prevent them to enter it, do that.

They were truly prevented when Islam became victorious as the Messenger of Allah (peace be upon him) commended that the Jews and the Christians should be evacuated from the Arabian Peninsula and that was indescribable disgrace by killing, capture, and humiliation. They will have a great torment for the sanctity of the House which they violated by setting up idols around it, invoking other than Allah there besides the other deniable acts they used to do.

{ وَلِلّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ اللّهِ إِنَّ اللّهَ وَاسِعٌ عَلِيمٌ } [البقرة: ١١٥]

115- The whole earth is for Allah; its east and west, and none has dominance or disposal over it but He (He may be Glorified). If you are blocked from practicing the acts of worship in Al Aqsa Mosque or in Al Masjid Al Haram, if you were to perform Salah anywhere and direct your face towards the *Qiblah*, there you will find the direction which Allah commanded. His Knowledge encompasses all the information and by His Mercy He wants to remove the burden from His Servants for He is the All-Knowing with their benefits and deeds everywhere.

It was reported in a Hadith which is good by similar Hadiths that a group of the Companions was in a detachment. At night, they differed about the direction of the *Qiblah*. In the morning it was clear that they directed their faces to direction other than that of *Qiblah*, thereupon this Ayah was revealed.

Ibn Al Jawzy said in "Nawasikh Al Qur'an": The ruling is still active and anyone was confused regarding the *Qiblah* and offered Salah according to his *Ijtihad*, his Salah will be correct and valid.

{وَقَالُواْ اتَّخَذَ اللّهُ وَلَداً سُبْحَانَهُ بَل لَّهُ مَا فِي السَّمَاوَاتِ وَالأَرْضِ كُلٌّ لَّهُ قَانِتُونَ } [البقرة: ١١٦]

116- The Christians, the Jews and some of the Arab idolaters said: Allah has taken a son! Glorified and Exalted be Allah. Verily, they have lied and committed a great sin by that saying for He has the dominion of heavens and the earth, He is the Only Disposer of its animate and inanimate creatures, He is their Creator and their Sustainer and the One who administers them as He wills. So, everybody is His Servants and belong to Him. Then, how could He has a child of them, whereas a child should be begotten from two harmonious couples and Allah does not have a parallel, a peer or a wife. So, how could He has a child? He is the Lord to Whose Will everything subject.

{بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ وَإِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ } [البقرة: ١١٧]

117- The Creator of Heavens and Earth in a perfect way in cosmic unity, harmony, geometry, supernormal and environmental, and animal balance that all indicate to the One and the Only because He is their Creator and Founder. His Command — Glorified be He — if He destined to create something, He would say: "Be" and it will be created in a model example as He did with Jesus (peace be upon him)

{ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ } [آل عمران: ٥٩] .

{ وَقَالَ الَّذِينَ لاَ يَعْلَمُونَ لَوْلاَ يُكَلِّمُنَا اللّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الآيَاتِ لِقَوْمٍ يُوقِنُونَ } [البقرة: ١١٨]

118- The unlettered Pagans said to Muhammad (peace be upon him) in defiance and obstinacy: Let Allah speak to us or send down a sign to us. Their words were similar to that of the Jews who asked their prophets to do supernatural matters for them out of their obstinacy and haughtiness. The people of Moses (peace be upon him) asked to see Allah with their own eyes. Their hearts are alike in disbelief and misguidance. We have explained, with proofs, the truthfulness of the messengers without doing supernatural things. They are enough for those who want to have faith and obedience. As for the haughty rebellions, these proofs and supernatural things will not benefit.

{ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيراً وَنَذِيراً وَلاَ تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ } [البقرة: ١١٩]

119- O honorable Prophet, we have sent you with the truth and sent you the Qur'an therewith. So, your mission is to spread the religion, render trusts back, give glad tidings to the believers, and warn the disobedient ones with Hell; you shall not be asked why the disbelievers have rejected your religion. Certainly, they will be fully responsible for their own disbelief.

{ وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَى وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم بَعْدَ الَّذِي جَاءكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللّهِ مِن وَلِيٍّ وَلاَ نَصِيرٍ } [البقرة: ١٢٠]

120- The Jews and the Christians have never been pleased with you, O Prophet, even if you give them a proof after another or even if you treat them kindly. They do not need any proof to believe you, it is just their stubbornness and fanaticism. They will not be pleased with you until you embrace their religion, follow their sayings and whims and abandon the truth which you have. So, leave aside what pleases them and seek the pleasure of Allah by calling them to the truth. Verily, the true religion is that which Allah has sent down to you, whereas the other religions are not true. You should not exchange the true religion for anything, whether small or big; everyone has a free will to believe or not. If you had followed their false opinions, corrupt sayings, and their twisted ways after Allah had sent you the revelation and after you had known that your religion is the true one, you had turned away from the guidance, Allah will not be your Guardian, Helper, Supporter and shall push away the punishment from you.
This is an exhortation to the Prophet (peace be upon him) to be firm. One cannot imagine that the Prophet (peace be upon him) would have followed their religion but it is a warning to his nation to beware of the People of the Scriptures. They do not care for having dialogues and they only care for having you embrace their religion.

{ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلاَوَتِهِ أُوْلَئِكَ يُؤْمِنُونَ بِهِ وَمن يَكْفُرْ بِهِ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ } [البقرة: ١٢١]

121- Those to whom We had sent down the Scriptures have believed in them truly without distortion, disability of its rulings and without interpreting them in a way not intended. They also believed the news reported therein, including the Prophet's mission. They knew for sure his attributes and the

command of following and supporting him. That belief led them to follow the truth and those who did not abide by that belief and disbelieved will be the losers where they purchased disbelief with faith.

{ يَا بَنِي إِسْرَائِيلَ اذْكُرُواْ نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ } [البقرة: ١٢٢]

122- O Children of Israel, remember the blessings that I have bestowed on you such as favoring you to mankind you, in a certain period of time. So, do not envy your cousins [i.e., the Arabs] for what Allah has provided them, such as sending the sealing Prophet to them. However, do not make envy hinder you to disagree with or deny him.

{ وَاتَّقُواْ يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَاعَةٌ وَلاَ هُمْ يُنصَرُونَ } [البقرة: ١٢٣]

123- Beware of reckoning on that day in which no soul shall avail another in terms of rights or retribution, nor shall a ransom be accepted, nor shall intercession be accepted, nor shall they be helped out of torment.

{ وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَاماً قَالَ وَمِن ذُرِّيَّتِي قَالَ لاَ يَنَالُ عَهْدِي الظَّالِمِينَ } [البقرة: ١٢٤]

124- O Prophet, remind those polytheists and the People of the Scriptures who claim they follow the Prophet's religion —they are not— of the status of that great Prophet whom Allah had tested with instructions, legislations and prohibitions which he fulfilled them all. May Allah reward him for what he had done. Allah told him: I shall make you a role model for mankind regarding monotheism. Therefore, the Prophet (peace be upon him) asked his Lord to make them a role model for people as well. He was answered: some of them will not obey the orders or do the obligations, but some of them will rather oppress one another and be dissolute. Such people will not be role example but only those whom shall be chosen by Allah will be.

{ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْناً وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ }

[البقرة: ١٢٥]

125- O Prophet, remember that we have made the Sacred House a resort and a place for safety for mankind to which they come from everywhere eagerly. They will return to their families feeling that they did not fulfill their need from it. We have made it a place of safety for them, where no one will oppress there, even the wild animals are safe there and not hunted.

You may offer Salah in Abraham's Station which is the stone on which he used to stand for building the *Ka`bah*.

It was reported in the authentic Hadith of `Umar that was recorded in Sahih Al Bukhari that he said: " My Lord agreed with me in three things: I said: "O Allah's Messenger, I wish we took the station of Abraham as a place for Salah. So the following Ayah was revealed: ﴿**And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) peace be upon him stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bah at Makkah)**﴾.

We had commanded Abraham and Ishmael (peace be upon them) to purify the House of harm and impurities and make it ready for the pilgrims, those who circulate around it, those who live nearby, those who stand during Salah those who kneel down and prostrate themselves before Allah.

{ **وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَداً آمِناً وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللّهِ وَالْيَوْمِ الآخِرِ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلاً ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ** } [البقرة: ١٢٦]

126- Remember also when Abraham (peace be upon him) invocated saying: O Lord, make this country free of fear, and provide the believers with all kinds of fruits. Thereupon, Allah had responded and said to him: provide those who disbelieved with sustenance and respite them. Surely, sustenance is for both the pious and the dissolute because it is one of the pleasures of the world in short time then take them to the torment of Fire and what a worst place is it.

{ **وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ** } [البقرة: ١٢٧]

127- O Prophet, mention to your people Abraham and Ishmael's building of the *Ka`bah* and raising the foundations of the House while they supplicating: O our Lord, accept these good acts and obedience including building the House from us for You hear the supplications and know the intention in all actions.

{ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ } [البقرة: ١٢٨]

128- O Allah, make us submissive to You, subject to You in obedience and sincere to You; we shall not associate anyone in worship with you and so shall our offspring do. Teach us our acts of worship and our rituals and repent our sins for You are Oft-forgiving, Most Merciful.

{ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنتَ العَزِيزُ الحَكِيمُ } [البقرة: ١٢٩]

129- O Lord, and send to the people of the Sacred Sites a messenger from themselves, from the offspring of Abraham, teaching them what will be sent to him of the clear sins. He shall teach them the Qur'an, the Sunnah, obedience and sincerity, and shall purify them of polytheism. Certainly, You are the All-Mighty Who can never be defeated or can not be stopped and the All-Wise Who only does what is wise and beneficial.

{ وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ } [البقرة: ١٣٠]

130- Those who turn away from the religion of Abraham are the fools who humiliate themselves and belittle them because they prefer misguidance to the truth. Prophet Abraham is the leader of the devoted ones and whoever disagrees with Abraham's religion has turned away from the explicit truth, true religion and guidance. We have chosen him for this religion and wisdom from among the people and in the Hereafter, he will be attested to his truthfulness, integrity and happiness.
It is a response to the infidels regarding the types of polytheism and idolatry that are in contradiction to the religion of Abraham (peace be upon him). Which error is greater than this, and which foolishness is greater than not following his religion which is based on the pure and sincere religion?

{ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ } [البقرة: ١٣١]

131- Allah had commanded him to submit to, devote to and obey His Orders, and so he did. He obeyed and was sincere in a perfect way and left his affairs to Allah.

{ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إَلاَّ وَأَنتُم مُّسْلِمُونَ } [البقرة: ١٣٢]

132- Abraham, the close friend of Allah, enjoined his sons with this religion i.e., Islam saying: O my sons, the religion which Allah had chosen for you is the best religion. There is no other religion accepted but it, so be firm on it and do not turn away therefrom. Be keen to be on Islam until death by doing goodness in this life, obedience to Allah and good deeds. A person usually dies on the religion he used to have during his lifetime as he shall be resurrected on that either. Those who intend to do good, it will be facilitated to them and whoever intends good, Allah will make him firm on that.

{ أَمْ كُنتُمْ شُهَدَاء إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَـهاً وَاحِداً وَنَحْنُ لَهُ مُسْلِمُونَ } [البقرة: ١٣٣]

133- Or you were witness, O Pagans and the People of the Scriptures, to what Jacob (peace be upon him) said to his sons when death approached him: What will you worship after my death? He wants his sons to confess the Oneness of Allah, adhere to Islam and take their covenant to be firm on that. They said as their father wished: We shall worship Allah Whose Presence and Deity is confirmed; the god whom you, Abraham, Ishmael and Isaac worshipped. He is the One, whom we worship alone without partners; we are obedient and submissive to Him.
Islam is the religion of all prophets, even if their legislations are varied.
The Qur'an counted Ishmael of the forefathers of Jacob as he was the uncle of Jacob (peace be upon him).

{ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلاَ تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ } [البقرة: ١٣٤]

134- That was a nation of the past. They did some deeds which they have done and you have your own deeds which you did. It will not avail you to ascribe yourselves to their righteous if you do not do pious acts as they had done; and you shall not reckoned for their bad deeds.

{ وَقَالُواْ كُونُواْ هُوداً أَوْ نَصَارَى تَهْتَدُواْ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفاً وَمَا كَانَ مِنَ الْمُشْرِكِينَ } [البقرة: ١٣٥]

135- Some Jews and Christians came to the Messenger of Allah (peace be upon him). Each team mentioned that they are true and asked him to follow their religion in order to be one of the guided as reported in a Hadith with good chain of transmission. Say to them, O honorable Prophet, we and you should return to the religion of Abraham for he is your and our forefather. The origin of his religion was the pure Islam and he was never one of the polytheists but you do that.

{ قُولُواْ آمَنَّا بِاللّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ } [البقرة: ١٣٦]

136- O believers, you should all say: We have believed in Allah and in the revealed Scriptures, clear signs and magnificent miracles that were sent down to Abraham, Ishmael, Isaac, Jacob, *Al Asbat* (the offspring of Moses), Moses, Jesus and other prophets (peace be on them). We shall not distinct between them as the Jews and the Christians did when they believed in some and disbelieved in others. We shall refer all our affairs to Allah in submissiveness.

{ فَإِنْ آمَنُواْ بِمِثْلِ مَا آمَنتُم بِهِ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ } [البقرة: ١٣٧]

137- If the People of the Scriptures and Pagans believe in what you have believed in such as: believing in all His Scriptures and Messengers and did not distinct between them, then they have followed the truth and were guided. If they turned away from faith as we mentioned, they have engaged in great disagreement and strayed away from the straight path; their proof is groundless. Allah will be sufficient for you of their disagreement when He gives you victory over them. Verily, Allah hears what they say and He knows what is hidden in their hearts and He will punish them.

{ صِبْغَةَ اللّهِ وَمَنْ أَحْسَنُ مِنَ اللّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدونَ } [البقرة: ١٣٨]

138- It is truly the religion of Allah which is crystal clear. Believing in that religion is the sign which Allah has made for those who believe. He purified them with faith from the filth of disbelief and adorned their hearts with its beautiful marks. There is nothing is better than this good quality and blessed mark. We are grateful to Allah and devoted to Him for this great bless and for all His Other Favors.

{ قُلْ أَتُحَآجُّونَنَا فِي اللّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ } [البقرة: ١٣٩]

139- O Prophet, say to the Jews and the Christians: Will you debate with us in the Oneness of Allah, devotion to Him and following His Orders. He is truly your and our god who disposes your affairs, Who deserves to be worshipped; no partner is with Him. We have our good deeds represented in listening and obedience and you have your deeds represented in disbelief and straying. We are devoted in these deeds where we seek nothing but His Sake. So, how come you debate with us and claim that you are right and wish to enter Paradise while you are straying disbelievers?

{ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأسْبَاطَ كَانُواْ هُوداً أَوْ نَصَارَى قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللّهُ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِندَهُ مِنَ اللّهِ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ } [البقرة: ١٤٠]

140- O People of the Scriptures, do you claim that Abraham, Ishmael, Isaac, Jacob and *Al Asbat* were Jews or Christians? Who knows better, you or Allah? Certainly, Allah does. They used to believe in the pure monotheism which contained no polytheism as you read in their Scriptures. You also read that Muhammad will be sent at the end of time and shall have the same religion of Abraham. All prophets and messengers were neither Jews not Christians because they came before Moses and Jesus but you conceal the truth and refuse to attest this fact. You have chosen misguidance but Allah's Knowledge encompasses you and He shall punish you for the way you deserve for telling lies against the prophets.

{ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلاَ تُسْأَلُونَ عَمَّا كَانُواْ يَعْمَلُونَ } [البقرة: ١٤١]

141- That was a nation who has passed away. They shall receive the reward for their deeds. It will not avail you neither ascribing yourselves to them nor depending on their righteous deeds without doing the same. So, do not deceive yourselves by being their followers until you do the same such as: obey and follow the messengers.

{ سَيَقُولُ السُّفَهَاء مِنَ النَّاسِ مَا وَلاَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا قُل لِّلّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ } [البقرة: ١٤٢]

142- The Messenger of Allah (peace be upon him) was commanded first to turn his face, in the Salah, to the direction of *Baytul-Maqdis* (the Mosque at Jerusalem). Therefore, he and the Muslims kept on doing so for sixteen or seventeen months, as was stated in Sahih Al Bukhari. During that period the Prophet (peace be upon him) continued supplicating Allah to change the direction of *Qiblah* again to the *Ka`bah* which was the *Qiblah* of Prophet Abraham (peace be upon him) until his supplications were answered. As a result, the hypocrites and disbelieving Jews began to doubt, deviate from the truth, and said: What made them divert from their earlier *Qiblah*? The Jews used to claim that facing Jerusalem means that their religion was the true one. Hence, they started to spread the seeds of doubt and rumors among the Muslim community in term of the validity of their previous Salah as well as the reason for changing the direction of the *Qiblah* that indicates that these instructions were not correct and as a result, they are not revelation.

Thus, Allah (the Almighty) called them "the fools" i.e., they are the people whose intellectuals were canceled and humiliated where they blindly imitated others and refused to reflect on or think about anything. The word "fools" may also be given to the liars who deliberately speak in contrast of what they already know. It may also refer to the unjust ignorant. Allah (the Almighty) has absolute power and disposition of all affairs. To Him belongs the East and the West and all directions. Thus, wherever He fixes the *Qiblah*, the believers (those who submit themselves to the orders of Allah) must direct their faces towards it without objection. They have to obey and comply to His Command. The *Ka`bah* is the most noble place on earth because it was built by Prophet Abraham (peace be upon him). Verily, Allah guides whom He wills of His Servants to His Straight path if He sees their good intention. As for the fools, they wander in error and misguidance.

{ وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ

عَلَى عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلاَّ عَلَى الَّذِينَ هَدَى اللّهُ وَمَا كَانَ اللّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ } [البقرة: ١٤٣]

143 – Thus, we have made you, O the Islamic nation, the best nation, that you be witnesses over mankind on the Day of the Recompense. You are the nation that delivers the truth because your religion is the only true religion. Therefore, Allah made you turn to the *Qiblah* of Prophet Abraham, the father of all prophets, and endowed you with the most perfect Shari`ah, the most upright way of life, and the most manifest doctrine. Then, the Messenger (peace be upon him) will be a witness over you on the Day of the Recompense to recommend you and attest your justice and uprightness.

The command given to face *Al Aqsa Mosque* in Salah was a test to distinct those who obey Allah from those who disobey Him. Particularly, the Arabs were clinging to the House, and turning from that direction was difficult for them. Therefore, Allah wanted to direct the hearts of those who submitted to Him to absolute obedience and to purify them from the remaining traditions of the *Jahiliyyah* (Pre-Islamic Period), no matter how their significance may be. That is in order for this rearing to be effective in their souls and for them to be trained on obedience and compliance. Though this matter was hard on their souls, it was easy for their believing and guided hearts which have believed in the truthfulness of the message of Muhammad (peace be upon him), to believe that the revelation that he was sent with is the truth with no doubt. They have known that Allah does what He wills and commands in His Kingdom as He wills. So, a Muslim has to obey and comply.
Allah would never waste your previous Salah offered towards Jerusalem i.e. their reward with Allah will not be wasted because He is full of kindness, the Most Merciful with His Servants. He guides them to pure blessings with His Grace and Mercy.

{ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاء فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوِهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوْتُواْ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ } [البقرة: ١٤٤]

144- The Messenger of Allah (peace be upon him) loved to be directed towards the *Ka`bah*, as was reported in Sahih Al Bukhari. So, his Lord told him that his request shall be responded. He will direct you back towards the direction of the *Qiblah* that you yearn and love. Thus, He turned your direction in Salah towards Al Masjid Al Haram (the Sacred Masjid). O Muslims, wherever you are you should turn your faces towards the direction of the *Qiblah* until Allah inherits the earth and all that on it.
Verily, the Jews and the Christians know that your turning towards the House is the truth because it is written in their Scriptures about the description of Prophet Muhammad (peace be upon him) and his nation. They know that the

Ka`bah is the first place on earth where Allah has been worshipped. It is the House that Prophet Abraham (peace be upon him) built and laid its foundations. The Jews and the Christians are not convinced with the proofs and they conceal the knowledge that was written in their Scriptures. Certainly, Allah is not heedless about what they do and shall punish them in the world and in the Hereafter for that. He is also not heedless of the reward of the believers either.

{ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوْتُواْ الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُواْ قِبْلَتَكَ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم مِّن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ إِنَّكَ إِذَاً لَّمِنَ الظَّالِمِينَ } [البقرة: ١٤٥]

145– And even if you were to bring to the Jews and the Christians one proof after another on the authenticity of what you brought to them and even if Allah were to support you with miracles in this regard, they would not abandon their whims. Moreover, they would not direct their faces to the *Qiblah* (the direction of Salah) that was ordained for you by your Lord. On the other hand, you neither will follow their *Qiblah* nor follow their whims because you follow the ordinances of Allah and seek His Pleasure. The Jews will not follow the *Qiblah* of the Christians or vice versa because there is huge enmity between the two of them. If you follow their whims after the direction of the *Qiblah* that Allah had directed you to, you prefer their falsehood to the truth.
This is a mere supposition, an assumption, and a warning to the nation against the whims and the errors of the people of the Scriptures.

{ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ وَإِنَّ فَرِيقاً مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ } [البقرة: ١٤٦]

146- The people of the Scriptures of the Jews and the Christians recognize Muhammad (peace be upon him) and the authenticity of what he brought to them as they recognize their own children. This is an example presented to assert the authenticity of something because recognizing one's children is the most certain knowledge. This is due to the accurate description of the Messenger Muhammad (peace be upon him) and his nation in their Scriptures. This certain knowledge includes also the recognition of the *Qiblah* to which they direct their faces in Salah. Yet, a group of them, in spite of this certainty regarding recognizing him, hides from people what is written in their Scriptures in this regard while they know.

{ الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ } [البقرة: ١٤٧]

147- The truth which the Messenger (peace be upon him) was sent with is the truth that his Lord taught him. There is no doubt in that, so [O Messenger] do not be one of those who doubt.

This is an inspiration from the Lord to the nation of Muhammad (peace be upon him) in order not to be affected by the fabrications of the Jews and to beware of their plots.

{ وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُواْ الْخَيْرَاتِ أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعاً إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ } [البقرة: ١٤٨].

148– For every nation who follow a certain religion there is a *Qiblah* to which they willingly direct their faces to in Salah. None of them will follow each other's *Qiblah*. So, Muslims should not bother themselves with that and dedicate themselves to do good deeds, compete in pleasing Allah, busy themselves with what is beneficial to them, and to keep away from the doubts of enemies and their distorted ideas. Verily, Allah (the Almighty) will bring together both the obedient and the disobedient of you, even if their bodies scattered. Allah is Able to cause people to die, to bring them to life, and to gather them all for nothing can fail Allah.

{ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ } [البقرة: ١٤٩].

149– This is an emphasis that wherever you, O Muhammad, start forth and wherever you are, turn your face towards Al Masjid Al Haram (the Sacred Mosque) in your Salah because it is the exclusive *Qiblah* that Allah chose for you. This is what has been precisely stated in the Qur'an and in conformity with His Wisdom. Allah is not heedless of your obedience and compliance to His Orders. Then, He shall reward you for your compliance and obedience with the best way.

{ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلاَّ الَّذِينَ ظَلَمُواْ مِنْهُمْ فَلاَ تَخْشَوْهُمْ وَاخْشَوْنِي وَلأُتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ } [البقرة: ١٥٠]

150- There is a reaffirmation for the third time on the importance of directing the faces to the *Qiblah* so as to block the way before doubts which escalated in the new Muslim community by the enemies ambushing to eliminate it

while it is still at its beginning, and to think of nothing other than it. It is the last *Qiblah* for the people who have believed in Islam until the Last Day. So, whenever and wherever you start forth, O Prophet Muhammad, turn your face in Salah towards *Al Masjid Al Haram* (the Sacred Masjid). Likewise, wherever you Muslims are, turn your faces in Salah towards it so that the people of the Scriptures would have no doubts or argument that you are the promised nation of Muhammad (peace be upon him) since they find in their Scriptures that your *Qiblah* is towards the *Ka`bah*. Had they found out that you do not direct your faces towards the *Ka`bah*, they would have exploited this as an argument against you to prove that you are not that promised nation.

Thereby, polytheists or disbelievers will have no argument to use against you in terms of arguing with you or the doubts and rumors they spread because of a purpose in themselves. For example, some of them will say to you: As long as you turned your faces to the House in your Salah, you will turn back to the religion of your forefathers! So, do not pay any attention to them nor to their saying. They have no authority over you nor will they harm you, rather fear your Lord secretly and openly because it is He Who can cause you harm, bring about benefit, He is worthy to be feared, and in Whose Hands are all affairs. This way also, I will perfect My Favor upon you regarding turning your faces towards the *Qiblah* that I have ordained for you so that you may be guided to matters that the other nations were strayed from. We guided you and singled you with in order to be the most noble and the best of all nations.

{ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ } [البقرة: ١٥١]

151 – In addition to the blessing of *Qiblah*, let you, O Muslims, remember the blessing of sending the Messenger (peace be upon him) to you. He recites to you the Words of Almighty Allah, purifies you from vices, acts of the Pre-Islamic Period, and from low manners. The Messenger (peace be upon him) will bring you out of darkness into light, with the permission of his Lord, and will teach you the Qur'an and the Sunnah. In the Pre-Islamic Period you were ignorant, enemies, and disparity but Allah gave you in return what you would not dream of and what would not know. So, now you have scholars, the people of truth, the pious people, the leaders of conquests, and the callers to the great religion; Islam.

{ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُواْ لِي وَلاَ تَكْفُرُونِ } [البقرة: ١٥٢].

152– Do not forget these great blessings that I have bestowed upon you. Remember Me through worship and obedience, and I will remember you through giving you the reward. Be grateful to Me for My countless Favors and

never be ungrateful to Me, and I will endow you with much more blessings and favors in return.

{ يَا أَيُّهَا الَّذِينَ آمَنُواْ اسْتَعِينُواْ بِالصَّبْرِ وَالصَّلاَةِ إِنَّ اللّهَ مَعَ الصَّابِرِينَ } [البقرة: ١٥٣]

153- If gratitude is one of the ethics of the believers, they must be patient as well. So, keep to patience for it is the best quality you have to endure trials, afflictions, the hardships of calling to Islam, to strengthen your will to perform the acts of worship, draw nearer to Allah, and to abandon sins and forbidden acts.

As you keep to patience, you should keep to Salah as well which strengthens the one's determination, renews one's energy, and fills one's heart with light. Therefore, when any matter or any difficulty bothered the Messenger of Allah (peace be upon him) i.e. if some matter overwhelmed him, he would offer Salah as stated in a good Hadith recorded by Ahmad and Abu Dawud.

This is because Allah is with the patient ones. He gives confidence to their hearts, supports them, keeps them firm, and increases their weak strength.

{ وَلاَ تَقُولُواْ لِمَنْ يُقْتَلُ فِي سَبيلِ اللّهِ أَمْوَاتٌ بَلْ أَحْيَاء وَلَكِن لاَّ تَشْعُرُونَ }

[البقرة: ١٥٤]

154– None is able to endure the hardships and difficulties of Jihad but those who are patient and have strong wills. If those people are to die as martyrs in the battlefield, do not think that they have died by souls. Verily, they are alive with their Lord Who provides them with food and drink as a reward for sacrificing their own lives in His Cause. Yet, you do not feel them because they are in another kind of life (i.e. a transition state between this life and the next) other than they life you live.

{ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ } [البقرة: ١٥٥].

155– We shall test you, O Muslims, so as to see the reality of your faith and how firm you are in term of your religion. Something of fear shall possess you during fighting battles against the evil. Likewise, something of hunger such as poverty and loss of wealth such as to be ruined, drowned or lost. Some of your relatives and beloved ones will be killed or died, some of your plants and fruits will be reduced by cold, burning or blight. So, if you stay patient and be contented with the Divine Decree, you shall be prosperous

and shall gain the great reward in the Hereafter.

{ الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُواْ إِنَّا لِلّهِ وَإِنَّا إِلَيْهِ رَاجِعونَ } [البقرة: ١٥٦]

156– Verily, those who truly obtain the rank of the patience are those who if afflicted with a catastrophe will show more belief, keep to patience, find condolence in their belief, and say: To Allah we belong and to Him we shall return. This is because they know that they belong to Allah Who disposes the affairs of His Servants as He wills and nothing is wasted with Allah on the Day of the Recompense.

{ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ } [البقرة: ١٥٧].

157– Those who are patient should praise Allah, and in return, they shall have His Forgiveness and Mercy because they are the ones who have been guided to the right and the truth through their patience and recalling that to Allah is their return.

{ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْراً فَإِنَّ اللّهَ شَاكِرٌ عَلِيمٌ } [البقرة: ١٥٨]

158– Verily, going between As-Safa and Al Marwah is one of the rites which Allah (Glory be to Him) legislated to Abraham (peace be upon him) during Hajj (pilgrimage). So, whoever intends to perform Hajj or `Umrah (minor Hajj), let him perform this as one of the rites of Hajj. Whoever increases the number of *Sa`y* (going between As-Safa and Al Marwah) or increases any supererogatory act of worship, Allah shall reward him for this. Allah knows the reward entitled for each one and shall not reduce the reward of any one.

The meaning is: There is no harm on anyone to perform *Sa`y*. It is not meant that there is no harm on anyone to leave performing *Sa`y*, else the wordings should have been: There is no harm on him not to go between them (As-Safa and Al Marwah). *Al Ansar* (the Supporters) found it hard to go between them (As-Safa and Al Marwah) because they did not deem it permissible to do so at the Pre-Islamic Period, so the expression was put forth this way.

{ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلعَنُهُمُ اللّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ } [البقرة: ١٥٩]

159– Verily, The people of the Scriptures, especially the Jews, conceal the signs that indicate to very important facts that we had sent down to the messengers. They also conceal the guidance that benefits the hearts such as believing in the message of Muhammad (peace be upon him) and the obligation of following him, since Allah (Glory be to Him) has made this clear in the Books that He revealed.
In his Tafsir, Abu As-Su`ud said: "The meaning of concealing it is: Replacing it with other texts where they removed his description (peace be upon him) and wrote instead something that is contradictory." This kind of concealment is a kind of distortion and alteration.
Those who are silent about the truth and those who conceal what Allah has sent down of goodness and guidance, Allah will drive them out of His Mercy. They are also will be cursed by those whom they cursed and supplicated Allah against such as the angels and the believers of the Jinn as well as the human. Thus, they are cast away from all the people of the truth.

{ إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُوْلَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ }

[البقرة: ١٦٠]

160- Those from the mentioned People of the Scriptures who repented, returned to Allah and ceased their straying, declared and admitted the truth, reformed what they corrupted and distorted and explained to the people what they used to conceal, those I shall accept their repentance. Verily, I accept repentance very often and spread mercy.

{ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللّهِ وَالْمَلآئِكَةِ وَالنَّاسِ أَجْمَعِينَ } [البقرة: ١٦١]

161-Those who disbelieved, persist to their disbelief, concealed the truth, and did not repent, those their destiny will be expulsion from the Mercy of Allah. Allah shall curse them as well as the angels and all people constantly until the Hour is established after they were cursed from time to time in the world.

{ خَالِدِينَ فِيهَا لاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنظَرُونَ } [البقرة: ١٦٢]

162- They will abide in the Hell-Fire forever. Their torment shall not be lightened nor shall be ceased for an hour, thus, it is permanent and unceasing.

{ وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لاَّ إِلَهَ إِلاَّ هُوَ الرَّحْمَنُ الرَّحِيمُ } [البقرة: ١٦٣]

163- The only god to which all creatures direct in their worship and obedience is One who has no partner with Him. He is the Compassionate and All-Merciful with people and Whose Mercy is large, wide, and permanent.

{ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللّهُ مِنَ السَّمَاءِ مِن مَّاء فَأَحْيَا بِهِ الأرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخِّرِ بَيْنَ السَّمَاء وَالأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ } [البقرة: ١٦٤]

١٦٤- The scenes of creation in the universe are great and delicate. One should consider and reflect on them deeply from all scientific and sapiential aspects to recognize the greatest Creator.

The heavens are characterized with their altitude, precision of their creation, their suns and planets, their rocks and atoms, their gravity and circulation, their farness from the earth or from one another with unimaginable distances like millions of light years, besides the other undiscovered suns and planets.

The earth is characterized with its mountains, seas, rivers, its fertilized land and deserts, human and Jinn, animals and inanimate, plants, trees with millions of their delicate and wonderful kinds and types, and its Marine biology: its behaviors, life, benefits, minerals, pearls, water and air, and all that was subjugated for human.

There is another sign that is the coming of the daytime and then followed by the night and vice-versa. So, light and darkness are permanent successive in absolute precision.

Another sign that is: the running of ships, steamships, and navies in the sea. Seas which are subjugated for mankind to benefit from in their travels, in transferring of their goods from one place to another, and to take out of it what may benefit them such as provisions and use it in commerce.

Another sign that is the rain that comes down from the sky by the command of Allah. Such rain gives life to plants, fruits, humans, and animals. It causes fountains to gush forth from the earth and is saved inside the earth in the form of wells after the earth had been dead and lifeless.

There is also a great sign in the wind that has been disseminated on the earth to cause life and death despite the difference of its shapes, colors, benefits, and whether strong or weak it is.

This wind although its kinds and directions, it gives mercy and bears torment or destruction. It collects and separate clouds and drives them where Allah commanded. It also carries pollen grains from male trees and plants and puts them on the female to produce fruits by the will of Allah.

These deployed clouds over the earth in their forms, types, significance, movements, subjugation, and moving from one place to another is also a sign for people.
All these signs are great facts and clear proofs to the presence of Allah, His Oneness, Ability, and Wisdom. This happens when a person considers these facts and abandons indifference and negligence, and thinks deeply in these creatures with renewed feeling and a heart seeks the truth.

{ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللّهِ وَالَّذِينَ آمَنُواْ أَشَدُّ حُبّاً لِّلّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُواْ إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلّهِ جَمِيعاً وَأَنَّ اللّهَ شَدِيدُ الْعَذَابِ } [البقرة: ١٦٥]

١٦٥- Despite the prior indications to the oneness of Allah and His Singularity with creation and disposing the affairs of all creatures, there are types of people who associated partners with Allah in worship. Those people have worshipped peers and counterparts with Allah by their whims and by the insinuations of Satan, following the example of others in blind imitation or clear stupidity such as worshipping stones, trees, stars, and planets. They defend, fight for and love them as they love Allah. He is the Only One Who does not have any wife, a child, a peer or a counterpart.
As for the believers, they worship Allah with clear guidance from their Lord. They love Him sincerely and purely even more than their love to themselves because of their complete knowledge of Him, their oneness, glorification, resort to Him, and full reliance on Him.
If the polytheists and those who follow them SAW what has been prepared for them of the torment on the Day of the Recompense, they would have known that all things are under His Subjection and Power. He has full power and sole disposal, and His Torment is painful. When they know this, they will cease all error and mistakes they used to commit.

{ إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ } [البقرة: ١٦٦]

١٦٦- Those who were the leaders of disbelief, error, and destructive calls will divorce themselves from their supporters and subjects who used to follow them when they see the Reckoning and see the Hell before them and no way out of it because their followers shall double their torment. So, they shall say to them: We have no relation with you and we did not force you to follow us. You had minds and intellectuals, so why you have been deceived with our sayings and followed us?

Their previous relations shall be cut off and turn into grudge, enmity, and dispute where the term specified for actions has ended and it is now time for retribution.

{ وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُواْ مِنَّا كَذَلِكَ يُرِيهِمُ اللّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ } [البقرة: ١٦٧]

167- The followers, who imitate their masters and support the error and its people, said after their false gods had been discovered, the tricks had been made clear, and the facts had been showed to the people: If we had a chance to go back to the world so as to divorce ourselves from those people, we would not follow them or agree to their ideas. We should not be like slaves to them nor acclaim to them and to their misleading principles after they had divorced themselves from us and said: There is no relation between you and us and we did not force you to follow us. They are liars and if they were to be back in life, they would do what they used to do. However, Allah wants to review their actions before their eyes in order to increase their grief, regret and heartbreaking to them. Moreover, they will abide forever in the Hell.

{ يَا أَيُّهَا النَّاسُ كُلُواْ مِمَّا فِي الأَرْضِ حَلاَلاً طَيِّباً وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ } [البقرة: ١٦٨]

168- O people, eat of that which Allah made lawful for you on earth. These lawful foods will not cause the body to be sick and do not cause the mind to be lost. Do not follow the devils and their ways that they used to mislead those who were before you such as forbidden what Allah has made lawful and render lawful what is prohibited. Verily, Satan is a clear and a manifest enemy to the people who have knowledge of you and Allah has warned you against him.

{ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاء وَأَن تَقُولُواْ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ } [البقرة: ١٦٩]

169- Verily, Satan commands you only what is sins, evil matters, Major Sins, and to say falsely against Allah what you do not know such as that He prohibited something while you do not know that He forbad it.

{ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللّهُ قَالُواْ بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئاً وَلاَ يَهْتَدُونَ } [البقرة: ١٧٠]

170- If the polytheists and the People of the Scriptures are asked to follow the Book of Allah that He sent down to His Prophet Muhammad (peace be upon him), they will say: We shall not follow it, but rather we will follow what we found our fathers following because they were better than us.
Do they follow them even if they do not understand anything or are not guided to the truth? Do they follow even if they are negligent, ignorant, and straying?

{ وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَاء وَنِدَاء صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَعْقِلُونَ } [البقرة: ١٧١]

171- The example of those who disbelieve, in terms of their error, straying, ignorance, and not thinking in what has been sent to them of signs and Ayahs, is like animals that do not understand what is said to them. When their shepherd calls uponor yelled at them, they would not understand but they will listen to his tone and the echo of his voice.
They are deaf to hear the truth, dumb to speak of it, and blind to see its way even if they have organs of perception as long as they do not benefit from.
They do not understand a thing because they do not reflect on the Ayahs and facts and do not consider what they see of the clear signs and beneficial matters.

{ يَا أَيُّهَا الَّذِينَ آمَنُواْ كُلُواْ مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُواْ لِلّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ } [البقرة: ١٧٢]

172- O people who believe, eat of the tasty lawful foods that Allah has provided you with and be grateful to Allah for that if you indeed worship Him truly. Certainly, gratefulness is part of worship, and it is one of the reasons of accepting it and getting reward for it.

{ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلا إِثْمَ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ } [البقرة: ١٧٣]

173- Take the rulings of the lawful and the prohibition from Allah, the Creator and the Provider for He does not render anything lawful but it is indeed good. On the other side, He does not prohibit something but it is evil and contains harm.

He prohibited to you to eat of the dead animals that have not been slaughtered except fish and lycos. Likewise, He prohibited you to drink blood and eat pork whether pigs are slaughtered or died as well as all animals that were slaughtered for other than Allah at idols, graves, etc.
Those who are forced by necessity to eat of that mentioned and did not find any lawful food, there is no harm to eat of it without wilful disobedience nor transgressing due limits: Without giving preference to himself in this state of necessity to another compelled person in the same state nor eating more than he needs. Then, Allah will forgive the unlawful foods that the compelled has eaten. Verily, Allah is All-Merciful when He rendered that lawful in the state of necessity.

{ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللهُ مِنَ الكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللهُ يَوْمَ القِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ } [البقرة: ١٧٤]

174- Surly, those who have concealed the description of Muhammad (peace be upon him) that Allah has sent down in their Scriptures, especially the Jews, in order not to lose their nobility and leadership before the Arabs, and used to receive their souvenirs and gifts as a glorification to their status and knowledge, used to accept bribes in return for rendering things lawful or prohibiting what is lawful. They feared to show the description of the Prophet (peace be upon him) for fear that people may follow him and leave them aside, so they concealed that to maintain their status and for the low price they used to take for a great matter. Thus, they sold out their religion for a few pennies and they were losers.
They shall eat a blazing fire in their stomachs on the Day of the Recompense as a retribution for what they had taken in return for concealing the truth.
Allah shall not talk to them because He is angry at them and shall not praise them, but rather shall punish them severely and painfully.

{ أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالهُدَى وَالعَذَابَ بِالمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ } [البقرة: ١٧٥]

175- Verily, they have purchased error for the truth and sold guidance at the price of error when they concealed the news of the Prophet (peace be upon him) in their Scriptures and refused to follow their Scriptures. They satisfied with disbelief, denial, and concealment. Then, they sold forgiveness and purchased torment. How strange they are! How keen they are to destruction, getting into Hell, and having patience to Hell when they followed the reasons to that and competed to achieve them willingly.

{ ذَلِكَ بِأَنَّ اللهَ نَزَّلَ الكِتَابَ بِالحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ } [البقرة: ١٧٦]

176- They deserved all that torment because Allah did not reveal His Books to His Prophet out of vain and did not take the covenants from the nations without account but rather He did it truly and out of responsibility. So, who refused, betrayed, denied, and concealed deserved the torment and Hell-Fire. Those are the people who differed about the Scriptures, so they believed in some and disbelieved in the others. They also interpreted some of its Ayahs and then described the Qur'an with untrue descriptions. Verily, they are in great disparity and away from the truth and that demands to cast them in the severest torment.

{ لَيْسَ البِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ المَشْرِقِ وَالمَغْرِبِ وَلَكِنَّ البِرَّ مَنْ آَمَنَ بِاللهِ وَاليَوْمِ الآَخِرِ وَالمَلَائِكَةِ وَالكِتَابِ وَالنَّبِيِّينَ وَآَتَى المَالَ عَلَى حُبِّهِ ذَوِي القُرْبَى وَاليَتَامَى وَالمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآَتَى الزَّكَاةَ وَالمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي البَأْسَاءِ وَالضَّرَّاءِ وَحِينَ البَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ المُتَّقُونَ } [البقرة: ١٧٧]

177- When Allah commanded the Muslims first to turn their faces towards Baytul-Maqdis in Jerusalem then commanded them to turn their faces towards the *Ka`bah*, that was difficult to a group of the People of Scriptures and some Muslims as well. He explained in this great Ayah that the important thing is submission, obedience, and compliance to the commands of Allah.

The goal of turning the faces towards East and West is neither the direction itself nor doing some movements. The virtue of these things cannot be empty of motives and the obedience of the Commander. The virtue and all good are embodied in the authentic and true faith, obedience to Allah, and submission to His Command that gives value and acceptance for these actions. First, you have to believe in Allah (Glory be to Him) truly and deeply. Second, you have to believe in the Last Day and the Retribution and Reckoning that therein. Third, you have to believe in the bliss and torment. Fourth, you have to believe in His Soldiers, the angels, who are Whose messengers between Him and His Servants. Finally, you have to believe in the revealed Books from Allah to His Messenger as guidance to His Servants and the most important and the last Book is the Qur'an that abrogated all prior Scriptures. You have to believe in all prophets and messengers of Allah; including the seal of Prophets, Muhammad (peace be upon him), without distinction between them as the People of the Scriptures did.

True believers are those who spend their monies while they love them and have the desire for them. Though they love it, they give them to their

families, relatives, the orphans who have lost their fathers while they were weak and young; the needy who cannot find their daily sustenance; the wayfarers who have lost their allowances while being far away from their countries, and those who ask people due to need and necessity. *Fi Al Riqab* means the slaves who want to be free and do not find enough money to free themselves from their masters.

True believers are those who keep on their acts of worship such as performing the prescribed Salah with its conditions and pillars, and pay the Zakah of their monies. They have to keep their promises and do not break them or betray as the hypocrites and those who act like them do.

They have to be of the patient when something befalls him such as poverty or sickness as well as in the battlefield and when they meet their enemies.

Those who were characterized with these qualities are the truthful with their Lord concerning their faith. They have followed the truth, searched for piety, achieved goodness; kept away from unlawful matters, major sins, and all vile acts; and did the required acts of obedience in compliance to the commands of Allah and out of fear of Him.

{ يَا أَيُّهَا الَّذِينَ آَمَنُوا كُتِبَ عَلَيْكُمُ القِصَاصُ فِي القَتْلَى الحُرُّ بِالحُرِّ وَالعَبْدُ بِالعَبْدِ وَالأُنْثَى بِالأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ } [البقرة: ١٧٨]

178- O you who believed, I have imposed upon you the rule of observing similarity and equality in terms of intentional killing. A killer should be killed in the way he killed the murdered. A free person should be killed for a free one, a slave should be killed for a slave, and a female should be killed for a female: that is to establish equity among people.

Some tribes of the Pre-Islamic Period used to demand that a man to be killed for a woman; when a slave is killed, they asked for a free person to be killed, and when a mean person is killed they asked for a noble person to be killed for him out of haughtiness and avenge. So, this noble ayah explained the rulings for retaliation that each type should be retaliated by its own kind such as a female for a female. The ayah did not mention that one kind should be killed for another. This ruling has been explained in details by the ayah, later on the Sunnah mentioned that a male may be killed for a female in terms of equality in religion, a Muslim should not be killed for a disbeliever nor a free person for a slave.

If the family of the killed have forgiven and overlooked their right of retaliation as if they asked for Diyah (blood-money) instead of retaliation, which is the amount of money which should be given to him for their killed person, that will be a nice and reasonable exchange. Let the killer pay the blood money beneficently and generously without giving less value and without delay.

The legislation of blood money is a mercy from Allah to this nation while the legislation in the prior religions was to forgive or to have your retaliation and there was no blood money.
If it happens that a killer has been killed after paying the blood money or even accepting it, the doer shall have a painful torment from Allah.

{ وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ } [البقرة: ١٧٩]

179- Applying the rule for retaliation can stop killing and cease bloodshed. If the murderer is killed, the trial will abate; otherwise, it will escalate and cause more than one person to be killed. Moreover, it will result in the growth of enmity and hatred between both parties and may be between the Kin and relatives themselves.
So, there is a means to preserve the lives of people in killing the murderer even if the apparent form is to kill a person because it is a just ruling by taking the right of retaliation from the murderer who killed an innocent soul. This is a reminder and admonish for those people who have minds.
Retaliation was legislated to keep the people away from killing one another, so do not kill anyone lest you shall be killed.

{ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ } [البقرة: ١٨٠]

180- It was prescribed on you that if anyone among you left some money, they should make a bequest to their parents and relatives in equity; this is a stressed command for the believers.
This was legislated in the beginning of Islam when the bequest was an obligatory act for the parents and relatives, then it was abrogated by the Ayah of Inheritance and each one took his right by the command of Allah and His Messenger. The heirs no longer need a will to take their rights of inheritance but they are not permitted to take it at all, including one's parents because of the authentic Hadith that says: "There is no will for an heir".
Nevertheless, it remains the right of the near relatives who are entitled desirably to take one-third of the wealth in accordance to the Ayah of Inheritance and because of the Ayahs and Hadiths that command the believers to be kind to their relatives and treat them nicely.

{ فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللهَ سَمِيعٌ عَلِيمٌ } [البقرة: ١٨١]

181- So, those who change the will of a testator and distort it by adding to, decreasing from, or hiding it from the trustees, the guardians, or witnesses after they had heard the will of a testator or it has been reported to them

from a trustworthy source shall be sinners for this alteration and replacement because they had betrayed the trust. Nothing will be against the testator. Verily, Allah is hears what the testator said and knows the distortion of those who changed the will and betrayed it; verily, a severe punishment awaits them.

{ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللهَ غَفُورٌ رَحِيمٌ } [البقرة: ١٨٢]

182- So, he who knows that the testator made a mistake, declined from the truth, got out of the limits which he is commanded to observe, and oppressed others such as to give a will to his daughter's son to increase her share of inheritance or use such means of manipulation, the trustee has the right to fix the will according to the Shari`ah rulings. There is no harm on him in doing so and this is not a kind of alteration or distortion. Rather it will be a seek for the truth and compromise between the intention of the testator and the Shar`y matter which is meant. Such a reformer has a forgiveness and mercy from his Lord because he wants to establish the truth and justice.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ } [البقرة: ١٨٣]

183- O people who have believed, Fasting was prescribed on you as it was prescribed for those who were before you from the People of the Scriptures in order that they obey Allah, fear Him and keep away from the things that He prohibited. Fasting contains upbringing, self-purification, and education to obedience and compliance.

{ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ } [البقرة: ١٨٤]

184- It is for a fixed number of days.

that fasting was at the beginning of Islam. They used to fast three days of each month, then the fasting was abrogated by the fasting of Ramadan as will be mentioned in the following Ayah.

The meaning of the fixed number of days may be the days of the month itself in compare to the days of the year out of belittling them in the eyes of the fully competent people.

Those who are sick in a matter that harms fasting or it is difficult with it to fast or were traveling a far distance that necessitates shortening of Salah, there is no harm on him to make up what they missed later on.

As for those who fast it but with hardship such as the old people and the sick whose sickness is incurable, they have to feed a needy person for everyday

they did not fast; it will be the amount of the food which a person regularly eats everyday. However, those who give more, it will be better for them.
Fasting is better for those who were given the permission to break their fast if there is no difficulty for them.
If you realized this and were of the people of knowledge and consideration, you would certainly know that fasting is better than breaking it.
There is another explanation to Ayah which is the view of the majority. Muslims at the beginning of Islam were given choice between fasting some days or feeding the needy. So, the meaning of the Ayah will be: Those who can fast but break their fast have to pay a ransom. Then the Ayah was abrogated and the ransom was made upon those who are unable to fast.

{ شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ القُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الهُدَى وَالفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللهُ بِكُمُ اليُسْرَ وَلَا يُرِيدُ بِكُمُ العُسْرَ وَلِتُكْمِلُوا العِدَّةَ وَلِتُكَبِّرُوا اللهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ } [البقرة: ١٨٥]

185- The month of Ramadan during which Allah had revealed the Glorious Qur'an, in the Night of Revelation, as guidance for people from misguidance of disbelief to faith. The Qur'an contains clear Ayahs that guide to the truth, prescribed penalties, rulings for those who consider and believe in them truly. By these Ayahs, people can distinct between the truth and the falsehood and between the lawful and the prohibited.
Therefore, Allah had chosen this month for Muslims to fast, so those who attend it while being non-travelling and healthy, they have to fast the whole month.
However, those who are sick and fasting may increase their sickness or harm them or they were in the state of travelling for a distance that demands the shortening of Salah, they may break their fast. However, later on they have to make up for those missed days when they are recovered or stop travelling for equal number of days in the following months.
Allah permits you to break your fast in some cases in order to facilitate the matter for you, and out of His Mercy and Compassion.
He commanded you to make up the missed days in order to complete the number of days of the month that was ordained to you to fast. He made all these facilities to you in order that you mentioned, glorify, and exalt Him at the end of the fasting, on the night of breaking the fast (`Eidul-Fitr), as gratitude for Him that He guided you to this great act of obedience. Fasting increases and doubles your good deeds, gets you nearer to the Mercy of Allah and admits you to Paradise.
Likewise, to thank Him for this noble grace and for the facilities He gave you to break your fast and remove the hardship when necessary.

{ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ } [البقرة: ١٨٦]

186- And when the people ask you about me, O Prophet, say: Verily, I am near, All-Hearer, acquainted, and respondent to those who call me. So, let them answer My Call when I call them to faith, obey My Orders when I ordain the rulings for them, be firm on faith, and be persistent to obedience so that they may be guided and do the righteous deeds.

{ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الخَيْطُ الأَبْيَضُ مِنَ الخَيْطِ الأَسْوَدِ مِنَ الفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي المَسَاجِدِ تِلْكَ حُدُودُ اللهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ } [البقرة: ١٨٧]

187- First, the command of fasting the month of Ramadan was different from the fasting that was later ordained. A fasting person was allowed to eat, drink, and have sexual intercourse after breaking the fast if he does not sleep but if he slept, everything would be forbidden for him. That prohibition included also those who slept without breaking their fast. If they slept and did not break their fast, they are not permitted to break their fast. That was too difficult for the companions (may Allah be pleased with them) to the extent that one of them had passed out and some of them had sexual intercourse with their wives, so the Ayah was revealed. Thereupon, they were happy because in this Ayah

Allah has permitted you to have sexual intercourse on the nights of fasting. Verily, you live in joy and comfort with your wives for you are a cover for your wives. You touch and sleep with them and cannot wait to have sexual intercourse with them although you do that much. They are the same to you.

Allah knew that you betray yourselves and expose yourselves to punishment by having sexual intercourse with them while you were forbidden to do so. He forgave you when you repented of that and He forgave you. No, there is no harm on you to have sexual intercourse with them and ask Allah to grant you good offspring.

Eat and drink during night until you can distinct the daytime from the darkness of the night (i.e., Dawn). Then complete your fasting from that time until the sunset.

Do not have sexual intercourse with your wives while you observe `Itikaf (seclusion in Masjids for worship) when you go to your homes for a need.

Those rulings that are mentioned in terms of fasting and penitence are limits set by Allah, so do not transgress them or even approach them. Do not approach the limits which distinct the lawful from the unlawful lest you may fall into. This is an exaggerated prohibition lest you transgress them.
Thus, Allah explains the permissible rulings for the people clearly to guide them and in order not to disobey His Commands or commit the prohibited matters.

{ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالبَاطِلِ وَتُدْلُوا بِهَا إِلَى الحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنْتُمْ تَعْلَمُونَ } [البقرة: ١٨٨]

188- Do not eat up the properties of one another without right, such as when a person is indebted and there is no proof to that, he denies that debt and argue for it before the judges and arbitrators. He knows that he is indebted and he eats these properties unjustly. He may do this by any form that entails sin such as perjury, false oath, theft, usurpation, gambling, eating up the properties of the orphans, and denying the trusts. Committing sins while a person knows its consequences is more grievous than committing it without knowledge.

{ يَسْأَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالحَجِّ وَلَيْسَ البِرُّ بِأَنْ تَأْتُوا البُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ البِرَّ مَنِ اتَّقَى وَأْتُوا البُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ } [البقرة: ١٨٩]

189- The people ask you, O noble Prophet, about the benefit and the wisdom of the crescent, so tell them: Allah has made the crescents as signs to mark fixed periods of time for people. By which they know the times of their acts of worship: fasting, Zakah, Hajj, and expiation. They also use them to know the times for the due debts, the `Iddah (the waiting periods of women), the times of Agriculture, and so on.
It is not good to enter the homes from holes and passages, leaving the doors while you are in the state of Ihram. However, what is good is to fear Allah and stop violating His Order. So, enter your homes from their doors, as usual, even if you are in the state of Ihram, be obedient, and keep to straightness in order to have all goodness and guidance.
The Supporters and tribes of the Arab used to do so, therefore, the Ayah was revealed.

{ وَقَاتِلُوا فِي سَبِيلِ اللهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللهَ لَا يُحِبُّ المُعْتَدِينَ } [البقرة: ١٩٠]

190- Fight in the cause of Allah those infidels, who fight you, and to give superiority to His Religion, but do not transgress by killing women, children, monks, or distorting the shapes of the dead bodies, burning trees, and killing animals without benefit. Verily, Allah does not love those who transgress the limits that He has prescribed for them.

{ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالفِتْنَةُ أَشَدُّ مِنَ القَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ المَسْجِدِ الحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الكَافِرِينَ } [البقرة: ١٩١]

191- The matter of jihad has developed, so Allah said something to its effect: Kill the infidels wherever you find them, in defense and attack, and drive them out of their homes as they had driven you out of your homes. The disbelief and polytheism which they practise are much bigger than killing itself. They used to try you in your religion, torture you, confiscate your property, do not let you establish your religious rituals, and fight you to annihilate you out of the disbelief they practise.
Do not fight them at the Sacred Mosque until they start you. If they fight you therein, do not care for the sacred sites and fight them for this is the retribution of the aggressing unbelievers; fight them as they fought you.

{ فَإِنِ انْتَهَوْا فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ } [البقرة: ١٩٢]

192- If they ceased to fight you and stopped their disbelief, Allah will forgive their past sins and bestow mercy upon them. If they kill Muslims inside the sanctity of Allah, He will accept the repentance of those who repent no matter how great their sins are and will forgive them.

{ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ للهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ } [البقرة: ١٩٣]

193- Fight the unbelievers until you break their power and there will be no polytheism. Thereby, the religion will be solely for Allah and superior to all religions. Satan will not be worshipped and the disbelievers will not worship their idols. If the unbelievers stop polytheism and fighting the disbelievers, you may stop fighting them and do not transgress because there is no punishment except for the oppressors and those disbelievers repented their oppression.

{ الشَّهْرُ الحَرَامُ بِالشَّهْرِ الحَرَامِ وَالحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّ اللهَ مَعَ المُتَّقِينَ } [البقرة: ١٩٤]

194- If the polytheists fight you during the Sacred Months: Rajab, Dhul-Qa`dah, Dhul-Hijjah, and Al Muharram, kill them therein. When they violate the sanctity of these Months, they should be punished for that. So, fight them as a retribution for their aggression, obey Allah in all your conditions, and fear Him. Do not start fighting in the Sacred Sites or during the Sacred Months, and do not transgress if you gain victory over them because Allah is with those who follow His Orders; providing them with victory, support, and empowerment.

{ وَأَنفِقُواْ فِي سَبِيلِ اللّهِ وَلاَ تُلْقُواْ بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوَاْ إِنَّ اللّهَ يُحِبُّ الْمُحْسِنِينَ } [البقرة: ١٩٥]

195- Some Supporters said to one another secretly: Our money has been lost. The religion of Islam became victorious and its supporters were abundant, what if we tried to restore our lost money! Thereupon, Allah revealed this Ayah in their concern.

Abu Ayyub Al Ansary (may Allah be pleased with him) said as reported in the authentic Hadith: Then the destruction has begun by trying to restore our lost money, we abandoned fighting for the sake of Allah.

The Ayah contains a general order to Muslims to do what is required: Spend your money in jihad and in the ways of goodness and abandoning that is a loss and destruction. So, do pious acts, behave yourselves well, and spend your monies on Jihad and the people of need because Allah wants to reward the benevolent ones with good.

{ وَأَتِمُّوا الحَجَّ وَالعُمْرَةَ للهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالعُمْرَةِ إِلَى الحَجِّ فَمَا اسْتَيْسَرَ مِنَ الهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشَرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي المَسْجِدِ الحَرَامِ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّ اللهَ شَدِيدُ العِقَابِ } [البقرة: ١٩٦]

196- If you start Hajj and `Umrah, complete the rituals. However, if you are prevented from accessing the Sacred House and were not able to complete

the rituals, you can end your state of Ihram by slaughtering a sacrificial animal such as a camel or a cow or an ewe.
The meaning of Tahalul is to end the state of Ihram with the Shar`y ways.
Do not shave your heads, which is a sign for Tahalul (removal of the ritual state for Hajj and `Umrah), until the sacrificial animal that is sent to the Sacred Masjid reaches the place where it is lawful to be slaughtered. That place is the Sacred Masjid for the secure people and the place where a person has been blocked for the Muhrim who intends Hajj or `Umrah but cannot because of an obstacle or hindrance. However, there is a disagreement and details in this issue. Al Qurtuby said in his Tafsir: The majority says that the Muhsir (the Muhrim who intends Hajj or `Umrah but cannot) because of an enemy should terminate his Ihram where he was blocked, slaughter his sacrificial animal, if there is any, and shave his head.
However, those who are sick and cannot shave their heads or complain about an ailment in their heads such as lice or surgery, they should pay a ransom if they shaved their heads: which is to fast three days, give charity to six needy persons, or slaughter an ewe or something of the like in the Sacred Masjid.
If you were able to perform theses rituals, then whoever among you intended to perform `Umrah then changed their minds to perform Hajj or intended to perform both, they should slaughter a sacrifice and the least number of sacrificial animals they should slaughter are two ewes. However, if they were not able to do so, they should fast three days during the Hajj and seven days when they return home; that would be ten days.
This type of Hajj is for all people except the people of Makkah and the Sacred Sites. Likewise, those who live near the Sacred Masjid in a distance that entails shortening of Salah according to Al Shafi`y (may Allah be merciful with him).
You should fear Allah and do what He has commanded you to do and abstain from things that He prohibited you to do. Verily, Allah punishes those who disobey Him severely.

{ الحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الأَلْبَابِ } [البقرة: ١٩٧]

197- The Months of Hajj are well-known: which are Shawwal, Dhul-Qa`dah, and ten days of Dhul-Hijjahl. So, those who intend to perform Hajj during these Months should do so and abide by the etiquettes of Hajj. It is not permissible to have sexual intercourse, foreplay, or committing minor sins, Major Sins, or any forbidden act during Hajj. This should be confirmed during Hajj that is meant for the sake of Allah. There should be no dispute or wrangling during Hajj: A hajji should not irritate his Muslim brother, insult him, or quarrel with him, especially, his companions and servants.

Verily, Allah is Well-Acquainted with those pious acts which you do and shall reward you the best.
You bring with you the provisions that will suffice you and prevent you from asking the people for charity during the Hajj and do not rely on circumstances.
The best provision that you can bring with you is piety, the pious acts, and obedience that will benefit you in the Hereafter.
Expect and fear My Punishment if you disobey My Orders, O people of understanding and people of reason.

{ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ } [البقرة: ١٩٨]

198- There is no harm on you if you earn some monies by concluding deals during Hajj.
If you leave `Arafah after your stoppage there, remember Allah by saying Talbiyah "Labayka Allahumma Labbayk" (O Allah, here I am responding to Your Call), Tahlil "La Ilaha Illa Allah" (There is no god but Allah), and supplication at Al Mash`ar Al Haram (The hill in Muzdalifah where pilgrims should make Du'a' [Supplication to Allah] after they have spent the night at Muzdalifah, and after which they should go to Makkah to throw Jamarat Al-'Aqabah on the morning of the 10th of Dhul-Hijjah). The Messenger (peace be upon him) stood there, faced the *Qiblah*, supplicated Allah, said Takbir "Allahu Akbar" (Allah is the Greatest), and said Tahlil as reported in Sahih Muslim.
Remember Allah as He guided you to your religion, the rituals of Hajj, and taught you what you know not.

{ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ } [البقرة: ١٩٩]

199- Then, depart from `Arafat (a mountain near Makkah) as people departed since the time of Ibraham (peace be upon him), spend the night at Muzdalifah (place outside Makkah), throw the pebbles, and complete the rest of the rituals.
Quraysh did not stand at `Arafat like the rest of the tribes nor to depart from it like the rest, thereupon this Ayah was revealed as Al Bukhari and others reported.
Seek Allah's forgiveness of your ignorance when you altered the rituals, for He forgives the sins of those who repent to Him and has mercy over them.

{ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ } [البقرة: ٢٠٠]

200- If accomplished the rituals of Hajj, praise Allah and thank Him for guiding you to that. Supplicate Him frequently as the young boy frequently mentions his father and mother and as you mention your fathers in their old days, but even mention Him more. He is your Lord and the Lord of your fathers Who bestows His Favors and blessings on you all.

Some people did not succeed to supplicate properly. One may say: O Allah, provide us with blessings and good things in this world, and make this year full of good and rain. Such people have no share in the Hereafter because they did not ask for guidance to his soul [which is the more important than the whole world].

{ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ } [البقرة: ٢٠١]

201- Some people supplicate Allah properly by combining between the good of the world and the good of the Hereafter, saying: O our Lord, give us all good in this world and in the Hereafter.

Those people supplicate Allah for themselves to have the abundant sustenance, good wives, comfortable mounts, good reputation and useful knowledge.

As they supplicate for themselves to have good end, be secured on the Day of Gathering and Reckoning, enter Paradise with the pious people, and be secured from the torment of Hell.

{ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ } [البقرة: ٢٠٢]

202- Those people We shall give them their share of the supplication they made: accept their Hajj and others. Verily, Allah is Swift in Reckoning; reckons His Servants swiftly despite their numerous numbers and their plenty of actions.

{ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ } [البقرة: ٢٠٣]

203- Remember Allah and say Takbir during the days of Tashriq (i.e., the 11^{th}, 12^{th}, 13^{th} of Dhul-Hijjah) in addition to the Day of `Eidul-Adha (the

Greater Bairam) which are the days of eating, drinking, and mentioning Allah and it is not permissible to fast these days. So, there is no harm on those who want to depart from Mina on the second day of Tashriq and there is no harm as well on those who want to stay for the third day and throw the pebbles.

In the Pre-Islamic Period, they used to gibe those who are in a hurry and to attribute sin to the late, yet the Ayah explained that there is no harm in doing both actions. This is appropriate to those who perform Hajj and rituals as legislated by Islam.

So, be pious and fear Allah by showing compliance to His Orders and abandon the prohibited acts. Beware not to violate any of the mentioned rulings. Be sure that Allah will reckon you for your actions and either reward or retribute you for.

{ وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الخِصَامِ } [البقرة: ٢٠٤]

204- There are people who are hypocrites. One of them may say to you outward sweat words that denote love and obedience, and he swears that he is truthful in his faith and attitude while he is one of the worst enemies to you and to Islam. He tells lies and his inward is completely different from his outward. His speech is just a camouflage and a disguise to hide and conceal his reality lest he may be punished, or he waits for the opportunity to harm Muslims.

{ وَإِذَا تَوَلَّى سَعَى فِي الأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الحَرْثَ وَالنَّسْلَ وَاللهُ لَا يُحِبُّ الفَسَادَ } [البقرة: ٢٠٥]

205- When one of those lying hypocrites walks on earth, he deliberately intends to spread corruption and evil, and harm all that is alive. He intends to kill the living; destroy the crops, the fruits, and the environment; and wreak havoc and destruction. So, he does not have ideal values and does not fear of the Reckoning because he does not believe in the Hereafter. His nature is to betray and disseminate evil and corruption on earth. Verily, Allah hates corruption on earth, and does not like those who are characterized with corruption. Moreover, nothing of people’s secrets are hidden from Him, so do not be deceived by appearances and sweat words.

{ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ العِزَّةُ بِالإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ المِهَادُ } [البقرة: ٢٠٦]

206- If one of these hypocrites was given an advice and was said to him: "Beware of the wrath of Allah, stop your evil actions, and go back to the truth," he would get angry out of haughtiness and pride that he may be addressed with this admonish and reminder because his heart has been filled with disbelief and disobedience. So, He did not fear Allah and did not listen to anyone’s words while he was pretending to have faith, love and obedience!
It is sufficient for him that he will be cast into a terrible fire on the Day of the Recompense as retribution for his corruption, mischief, lie, and hypocrisy. What a worse place where a person is tortured and fire eats up his heart, leaving him yearn for death but there will be neither life nor death but a blazing fire and a continuous torment.

{ وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالعِبَادِ } [البقرة: ٢٠٧]

207- In contrast to the lewd hypocrites, there are among the believers who give what they own to purify their faith and seek the satisfaction of Allah as Suhayb Ar-Rumy did when he embraced Islam in Makkah and wanted to migrate to Madinah, but he was prevented to migrate, so he gave up all his money for them to let him migrate. Such a person will be forgiven by Allah.
The Ayah was revealed regarding every fighter who fights in the cause of Allah and gives away his soul for Allah to seek His Satisfaction. He will give away the whole world and all that are on it in order that the religion be victorious and its great principles and just rulings spread. There is a great difference between the hypocrites and that they seek and the believers who give away everything.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ } [البقرة: ٢٠٨]

208- O believers, hold firm with all the bonds and laws of Islam, abide by all its ordinances and rulings, abstain from all its prohibitions, and avoid the commands of Satan because he is a manifest enemy to you; he does not command you but with evil and adultery in order to be one of the dwellers of Fire.

{ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللهَ عَزِيزٌ حَكِيمٌ } [البقرة: ٢٠٩]

209- If you turned away from Islam and disbelieved after you had recognized it and made sure of its authenticity by proofs and evidence, then know that Allah does not miss anything and He is able to punish you. Verily, Allah is Wise and always correct in what He does and does not leave the proud disobedient ones without retribution.

{ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللهِ تُرْجَعُ الْأُمُورُ } [البقرة: ٢١٠]

210- Those people who deviate from Islam do not wait except the decisive time (i.e., the Day of the Recompense) when Allah shall judge among people justly. Allah (Glory be to Him) shall come in the shadows of clouds and angels who carry out His Orders.

The matter has ended with the just judge of Allah which contains no mistake or appeal. They were doomed with what they deserve: a painful torment.

That is to know that they final decision will be to Allah (Glory be to Him) and not to anyone but He to give everyone what they deserves.

{ سَلْ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللهَ شَدِيدُ الْعِقَابِ } [البقرة: ٢١١]

211- Ask the Children of Israel how much signs and proofs we have given them to confirm the truthfulness of their Prophet Moses (peace be upon him)! Yet, they turned away and replaced faith with disbelief.

Those who replace the grace of faith that came to him with skepticism and reluctance, Allah is severe in His Punishment and shall retribute them.

{ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ } [البقرة: ٢١٢]

212- The worldly life has been decorated in the eyes of the unbelievers who have contented with its welfare, fought for it, hold firm with it, and were satisfied with it. They did not think of something higher and nobler, mocked at the believers who did not yearn for it, preferred the life of jihad, Call and worship; and spent what they have for the sake of Allah even if they have

got few. So, they were of the honorable people who won the best chance and the highest degress, while the other people were degraded and humiliated in the lowest degrees of Hell.
Allah saves goodness for the pious. He is the Sustainer who gives whomever of His Servants the best reward without count as a reward for what they have spent of their monies, time and power in the way of Allah.

{ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الكِتَابَ بِالحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ البَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الحَقِّ بِإِذْنِهِ وَاللهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ } [البقرة: ٢١٣]

213- People used to believe in one shari`ah (lesgislation) full of truth. Then, they differed and became idol worshippers, therefore, Allah sent to them the prophets to give them glad tidings with the best reward if they obeyed and hold fast to the truth. They also were sent to warn them against the severe punishment they shall face if they disagreed and disobeyed. Allah has sent down with them the Scriptures with truth, justice, and the final decisions for the people so as to consider and resort to their orders and prohibitions because they contained the ruth and nothing but the truth.
Only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them, the matter had been crystAl Clear to them and the truth has been established in their minds. The only motive to this difference was only envy and greed, injustice and passion, rivalry and dispute, stubbornness and rebellion against the truth, and yearning for the world.
By the will of Allah, Allah has guided the believers to the truth in matters that they differed about because of the purity of their soul, and their willingness to accept the truth, they settled on devotion to God alone, and worship of the evidence and integrity, and Atzloa dispute, and left the whims and caprices, and hostility and intransigence.
Verily, Allah guides whom He wills of His Creation to the straight path; those whom He knows that they have the desire to follow the guidance and accept the truth. He also guides people to the Straight Path.

{ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ البَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللهِ أَلَا إِنَّ نَصْرَ اللهِ قَرِيبٌ } [البقرة: ٢١٤]

214- O Muslims, did you think that you enter Paradise without being tested and afflicted as those who were before you. They were afflicted with diseases, pains, calamities, disasters, poverty, tiredness, and fear in order to test your patience, faith, and perseverance on the truth that cannot be affected by trials and afflictions. They were terribly alarmed, feared the enemies, and test greatly to the extent that the Prophet and his believing followers were supplicating Allah for victory and a way out of this terrible distress.

Indeed, the victory of Allah is close to those who observed patience and fought for the sake of Allah. Those are the most entitled to be victorious. Verily, with hardship come ease, success, victory and a way out.

{ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالأَقْرَبِينَ وَاليَتَامَى وَالمَسَاكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ } [البقرة: ٢١٥]

215- O Messenger of Allah, your friends ask you how much should they spend of their own money and to whom shall they give it? Say to them: The priority is to spend your charity to those who have right on you, they are:

The parents who must be honored and your family: The nearest then the nearer, the young orphans who have lost their parents because they need someone to support them because of their inability to earn a living, the poor who do not have enough money to support themselves, and wayfarers who are away from their homeland and cannot find anything [money, mount, provision] to take them back home.

Whatever amount of money you spend on those needy, and whatever you do of the acts of worship and obedience, Allah knows them well, shall save them for you and shall reward you the best for them.

{ كُتِبَ عَلَيْكُمُ القِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ } [البقرة: ٢١٦]

216- Allah has ordained jihad, yet it is hard on you. Yourselves hate it but it may contain good for you. The outcome of such Jihad – with Allah's Will – is gaining victory over the enemy, conquering the homeland of the infidels, and

raising the banner of Islam, or you will die as myrtars and enter the Paradise.
You may love something and that thing contains evil for you. Indeed, abstaining from Jihad and relying on laziness and welfare give you an opposite result. Thereby, the enemies will take over the country, the Muslims shall be defeated, and the infidels take control over Muslims' affairs.
Jihad is the reason for gaining victory and security.
Allah knows better than you the consequences of things and things which contain the good for you in thir world and the next, so stick to Jihad and power. The Messenger of Allah (peace be upon him) said in Sahih Muslim: "Whoever died though did not take part in Jihad or have an self-dialogue about it, they will die while having something of hypocrisy."

{ يَسْأَلُونَكَ عَنِ الشَّهْرِ الحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللهِ وَكُفْرٌ بِهِ وَالمَسْجِدِ الحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللهِ وَالفِتْنَةُ أَكْبَرُ مِنَ القَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآَخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ } [البقرة: ٢١٧]

217- They ask you about fighting in the Sacred Months, namely Rajab, Dhul-Qa`dah Dhul-Hijjah, and Muharram, then say: This is not permissible; however, this is a real catastrophe and a major sin.
Preventing people from the true religion and from disbelief in Allah (the Almighty) and in the Sacred Masjid when the polytheists violated its sanctity, harmed Muslims, tried them in their religion, tortured them to force them go back to disbelief, and drove them out of their sanctuary, is the severer and greater than killing in these Months.
They are still fighting you non-stoppingly until they get you back into disbelief and misguidance, if they were able to do so.
It is due from you about religion and die on the disbelief, the whole mess of work and lost the gain from the advantages in the course of Islam, faith no longer benefit him before, and it will be the people of Hell, remaining therein forever.
The scholars differed concerning the prohibition on fighting during the Sacred Months, is it valid or abrogated? The most famous opinion is: it is abrogated because of other proofs such as Allah's saying: **□Kill the infidels wherever you find them□** [At-Tawbah: 5]. And Allah knows best.

{ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللهِ وَاللهُ غَفُورٌ رَحِيمٌ } [البقرة: ٢١٨]

218- As for those who believed; followed the straight way; migrated and left their money, homes, and their families; fought for the sake of Allah; and observed patience to Allah's obedience, their reward will be either victory or martyrdom. They are awaiting the glad tiding of their faith and patience: Winning and mercy, and Allah forgives their past sins and bestow His Wide Mercy upon them.

{ يَسْأَلُونَكَ عَنِ الخَمْرِ وَالمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ العَفْوَ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ } [البقرة: ٢١٩]

219- They ask you about the ruling on alcohol and gambling, say:
In drinking wine and gambling there are a great sin, en evil, and some benefits. They cause the lost of mind, money, and religion; and cause adversity, dispute, and rivalry. They also include temporary physical and psychological benefits such as: digestion, enjoyment, and perhaps profit from gambling, but the guilty and the loss which they include are much bigger than their benefits.
This was the first step in their prohibition, in a wise divine educational manner, then the total and final prohibition was made in Allah's saying:
O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al Ansâb, and Al Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.[AL Ma'idah: 90].
They ask you what they should spend of their money? Say to them: Things which are supplementary to your needs.
Thus, Allah shows and explains to you the rulings in wisdom so that you may consider and know the truth.

{ فِي الدُّنْيَا وَالآَخِرَةِ وَيَسْأَلُونَكَ عَنِ اليَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللهُ يَعْلَمُ المُفْسِدَ مِنَ المُصْلِحِ وَلَوْ شَاءَ اللهُ لَأَعْنَتَكُمْ إِنَّ اللهَ عَزِيزٌ حَكِيمٌ } [البقرة: ٢٢٠]

220- Of that which shall benefit you in the world and ease to you the matters of the Hereafter.
They ask you how to deal with orphans regarding their money, say to them: If you separated their money and food from that which belongs to you so as not to cause them loss, that will be good and if you mix them with your money, there is no harm because they are your brethren in religion. Allah knows your intentions in terms of reform and corruption. Reforming the conditions of the orphans is better and associating with them to bring benefits for them is more beloved than keeping away from them.
If Allah willed, He would make the matter hard for you to fulfil, but He made it flexible for you, removed the hardships away from you, and permitted that you associate with them in the best way. Verily, Allah is Able to fulfil what He wills and Wise in what He commands.

{ وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الجَنَّةِ وَالمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ } [البقرة: ٢٢١]

221- Do not marry the polytheist women who worship idols but after they embrace Islam. Indeed, a Muslim female slave is better than a disbelieving woman even if she is more beautiful than the Muslim woman.
Do not give the hands of Muslim women to the idolaters in marriage until they embrace Islam. Indeed, a believing Muslim, whatsoever his status is, is better than the polytheist even if he is of high status, well to do, and of prestige.
The polytheists are included in the group that shall be cast into Hell. Associating and mixing with those infidels entail the love of the world, sticking to it, and giving it preference to the Next Life; verily the consequence of that is terrible. Allah (Glory be to Him) calls to heaven, mercy, and blessing with the rulings that He legislated to pave the way of forgiveness and happiness. This is what your Lord explained to you in order to remember, believe, work, and thank Him.

{ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللهُ إِنَّ اللهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ } [البقرة: ٢٢٢]

222- They ask you about the ruling on having sexual intercourse with their wives during their menses, say to them: Indeed, it contains harm, damage, and pain. So, keep away from your wives during their menses and do not have sexual intercourse with them until they are pure. When they are pure, have sexual intercourse with them in their vagina and not in the anus. Verily, Allah loves those who repent of sins even if they do those sins frequently. He also loves those who avoid harm and dirt such as having sexual intercourse with menstruating women, or having sex with them in their anus.

{ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ } [البقرة: ٢٢٣]

223- Those wives are the mothers of your children, so have sexual intercourse with them the way you want whether from the front side or from the back side provided that sex should be in the vulva and not in anus.

You should pave the way before sexual intercourse by foreplay, remember Allah and obey Him, and do not transgress the limits set by Allah in that concern.

Know that you will meet your Lord on the Day of the Recompense to reckon you for all your deeds. Give glad tidings to those who obey Allah with things that please them.

{ وَلَا تَجْعَلُوا اللهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللهُ سَمِيعٌ عَلِيمٌ } [البقرة: ٢٢٤]

224- If you make an oath with Allah and confirmed that then you realized that you have made a mistake, do not let this oath prevent you from doing what is right or stand as barrier between you and doing good, being pious, and reconciling between people and kinship. You are asked to expiate your oath and do what is right.

{ لَا يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللهُ غَفُورٌ حَلِيمٌ } [البقرة: ٢٢٥]

225- Allah does punish you for the unintentional oaths you made, but He will reckon you for what you meant, intended with your hearts, and confirmed; that is what needs expiation. Allah forgives His Servants for He is the Most Forgiving for their sins.

{ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ } [البقرة: ٢٢٦]

226- Those who swear not to have sexual intercourse with their wives have four months to go back to them and have sexual intercourse with them, otherwise their wives have the right to ask for divorce. Judges force the husband to divorce his wife if he does not have sexual intercourse with her. In case a husband goes back to his wife, he has to pay an oath penance according to the majority of scholars. May Allah forgive him for he intended to harm his wife and bestow mercy upon his return to her who is considered one of his subjects.

{ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللهَ سَمِيعٌ عَلِيمٌ } [البقرة: ٢٢٧]

227- When the four months are over and a husband still has the intention to divorce his wife, he should do so and end the whole matter. Divorce is not effective, according to the majority of scholars, as soon as the four months are over, but he must divorce her otherwise the judge forces him to do so as long as he does not want her. Verily, Allah is All-Hearer of what has happened in the matter of divorce and the talks that are uttered. He is also All-Knowing of what they intended.

{ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِاللهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللهُ عَزِيزٌ حَكِيمٌ } [البقرة: ٢٢٨]

228- Divorced women have to wait for three consecutive menses or three consecutive periods of purity after divorce in order to end their `Iddah (waiting period), then they may marry whom they want. This ruling is for divorced women except the pregnant women whose `Iddah will end when they deliver their babies. As for the divorced women who were divorced

before their husbands could consummate marriage with them and the young divorced who does not menstruate or the old whose menopause has ceased, their `Iddah is three months which is near to the normal women.
The meaning of three periods of purity is if they started their third time of their menses, then their `Iddah has ended.
The meaning of three menses is there `Iddah will not end until they are purified from the third time of menses.
It is prohibited for them to conceal their pregnancy or menstruation if they are truly believing women in order to elongate or shorten their `Iddah. They may conceal their pregnancy conceal in order not wait until they deliver their babies because this is the `Iddah of the pregnant women. When their husbands want to go back to them in marriage, they lie and say they have ended their third time of menses in order not to go back to them. Or they may say: they did not have their third time of menses when they already did in order to take the alimony from the husband.
It is obligatory for them to say the truth and do not deceive their husbands because that will lead to some results such as the right of the husband to take his wife back in marriage and the rights of the lineage and so on.
Their husbands who divorced them are entitled to take them back in marriage as long as they are in the `Iddah if they want to maintain the relationship with their wives not to harm and oppress them. This ruling is for the divorced women who have been divorced twice and their divorce is revocable. In this case, they may go back to their husbands as will be shown in the following Ayah.
Men have rights over women as women have rights over men, so let everyone fulfil his duty toward the other.
Men are ranked in a higher degree than women because they are responsible for the household. Men are like princes who must be obeyed as long as he commands goodness. They are entitled to do so because of the qualities of manhood, power, spending on their wives, taking care for their affairs, etc.
Allah is All-Able to take revenge of those who disobeyed and disagreed to Him. He is Wise in what He legislated of rulings and benefits.

{ الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ } [البقرة: ٢٢٩]

229- A husband may divorce his wife twice then he has two options:
-Either to take her back in marriage when he intends to maintain the relationship between him and his wife and in this case it is better for a wife to go back to him.

-Or to divorce her for the third time. In this case he should treat her kindly and do not treat her unjustly in terms of her rights.
It is not lawful for you, husbands, to confine and bother them to ransom themselves for divorce and give you back the gifts, charities, and money that you gave them even if they are few.
If the spouses fight and the wife is no longer maintain the rights of her husband or unable to have sexual intercourse with him, she may ransom herself with money so as to divorce her; that is called Khul`(divorcing one's wife in return of money that she pays). There is no harm on the husband to take such money.
This is one of the rulings that are set by Allah for you, so do not transgress them with disobedience and refusal. Those who transgress them and do not act according to them are oppressors and expose themselves to the wrath and punishment of Allah.

{ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللهِ وَتِلْكَ حُدُودُ اللهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ } [البقرة: ٢٣٠]

230- If a husband divorce his wife for the third time, he is no long capable of going back to her in marriage but after she marries another man with the intention of perpetual marriage and then something happened to end their marriage. In this case, she may go back for her first husband with a new marriage contract if they know that they will live together ever happily.
These are the laws, rulings, commands, and prohibitions of Allah that He explains to those who want to understand them to benefit from.

{ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللهِ هُزُوًا وَاذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الكِتَابِ وَالحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّ اللهَ بِكُلِّ شَيْءٍ عَلِيمٌ } [البقرة: ٢٣١]

231- If you have divorced your wives revocable divorce, you still can bring them back in marriage, so you have to treat them kindly if their `Iddah are about to end. You either take them back in marriage and be kind to them or divorce them. They will be divorced as soon as their `Iddah ends. She may go out from the house of her husband without injustice or abuse.
It is not permissible for you to lock them up in homes in order to elongate their `Iddah with the intention of harming them while you know that you will divorce them. He who does that has disobeyed the commands of Allah.
It is not permissible for you to take advantage of the concessions and the Shari`ah rulings to mockery and harm such as one of you may say: I have

divorced my wife, then he says: I have taken her in marriage again. Indeed, the matter of divorce is serious and `Iddah and re-marriage are real opportunities for consideration, reform, and restoring the marriage relationship.

Remember the blessings that Allah bestowed upon you such as sending the Messenger to you along with the Noble Qur'an and the purified Sunnah. Fear Allah, and be careful in things that you take or leave. Know that nothing is hidden from Allah of what you intend or do, and He shall reward or retribute you for it.

{ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا
تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ
ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ } [البقرة: ٢٣٢]

232- O husbands, if you have divorced your wives and the `Iddah for the first time divorce has ended and you still have the chance to take them back in marriage, it is not permissible for you, O guardians of the wives, to hold them at you and prevent them to go back to their husbands if they reconciled and wanted to continue their marriage. This is what Allah guides you to if you are true believers and fear Allah and His Punishment on the Day of Reckoning. Following the legislation of Allah in this regard is better to remove the ailments of yourselves.

Allah knows the things that reform your affairs, so He legislate for you which is best for you while you know not, so leave aside your opinions and obey His.

{ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى
الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ
بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ
مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللهَ وَاعْلَمُوا أَنَّ اللهَ بِمَا تَعْمَلُونَ بَصِيرٌ
} [البقرة: ٢٣٣]

233- The mothers, whether they are divorced or not, should breast-feed their babies for two full years if they want to breast-feed them a complete suckling. There is no consideration to breast-feeding after that period.

The expenditure of the divorced mothers is incumbent on the fathers: food, drink, and clothes; according to their social status and according to the

custom of each time without extravagance or miserliness. A person shall not bear beyond his capacity.
The father has no right to take away the baby from the mother and give it to another who agreed to suckle the baby to harm the mother. The mother is also not entitled to give the baby to its father to bother him.
The heirs or the guardians should observe this matter as fathers do: in terms of not harming the baby and spending on its mother.
If the parents want to wean the baby away from its mother's milk before completing two years, by mutual consent and without causing harm to it, there is no harm of doing so. It is not permissible for one of them to decide that alone in order to protect the helpless baby.
If both parents agreed to breast-feed the baby by another woman or the mother refused to suckle it for a reason or without reason, there is no harm on them to do so if you give the wet nurse the agreed upon fees for suckling the baby.
Fear Allah in all your conditions and let it be known that Allah is acquainted with your sayings and conditions. Indeed, nothing is hidden from Him and He shall reward or retribute you for your deeds.

{ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ } [البقرة: ٢٣٤]

234- Those who die and leave behind wives, their wives have to wait for four months and ten nights which is the duration of their `Iddah and mourning whether their husbands consummated marriage with them or not. If they reached that term and their `Iddah has ended, the guardians of the wives should find no harm if the widows apply adornment and accept proposals for marriage; that is something is not denied by the Shari`ah. If the widow is pregnant, her `Iddah is to deliver the baby whether the time of delivery is further than the four months and ten nights or not. Indeed, Allah knows quite well your deeds, so do not do against what you have been told for He shall reward or retribute each one for what they did.

{ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللهَ غَفُورٌ حَلِيمٌ } [البقرة: ٢٣٥]

235- There is no harm on you if you make a hint- without explicit mention – of betrothal while widows are still in their `Iddah after such one says to

them: I wish I found a good pious woman like yourself or to say: I want to marry you.
Allah knew that you would mention them in yourselves and would not keep silent from mentioning them and showing desire towards them, therefore, Allah has lifted the hardship from you in this regard.
It is not permissible to marry them or promise them with marriage secretly as long as they are still in their `Iddah, such as one of you say: Do not marry someone but me because I shall marry you. You may refer or make a hint of betrothal without explicit mention by which a widow will understand your wish of marrying her.
It is not permissible to conclude the marriage contract during their `Iddah but you have to wait until their `Iddah is over.
Be sure that Allah is All-Acquainted with that you have concealed in yourselves. Beware of His Punishment if you disobeyed His Orders. Indeed, Allah forgives the sins of those who sinned and repented to Him for He is Forbearing and does not punish them as soon as they commit a sin, yet He gives them a chance after another until they seek His Forgiveness and repent to Him.

{ لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ } [البقرة: ٢٣٦]

236- There is no harm on you if you divorce your wives before having sexual intercourse with them or before you fix a dowry for them. If you divorce them, give them of your money an amount that they use to enjoy themselves as a compensation to them. Each person shall give that amount according to his social status; a rich person gives according to his high standard while the poor gives according to his low standard. That amount is a financial right that is given by the divorcer to the divorcee in the way that is approved by the Shari`ah and good manners. This ruling is for those who want to obey Allah and want to do good for themselves by hastening to comply to the command of Allah and treat his harmed divorcee kindly.

{ وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ } [البقرة: ٢٣٧]

237- If have divorced your wives before having sexual intercourse with them after you had fixed dowry for them, give them half of this value unless they agree to forego it, their guardians agreed to forego it, or their husbands gave up their rights which is the other half of dowry.

If you forgive and give up your right of dowry, it will be closer to Allah and most pleasant to Him.
If you had sexual intercourse with them then divorced her, they are entitled to take the full dowry.
Do not forget about generosity and kindness when you deal with one another in terms of a man gives his divorced wife the full dowry or a woman gives up her right to him or vice-versa.
Let it be known that Allah is All-Acquainted with your deeds and would not waste the reward of your kind treatment and benevolence.

{ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ } [البقرة: ٢٣٨]

239- Keep up to performing the Salah in its fixed time with its pillars and pre-conditions, especially Salat Al `Asr. You should perform it in submission and reverence before Allah in order to devote Him.
It was reported in Sahih Al Bukhari and Sahih Muslim that the Messenger of Allah (peace be upon him) was asked about the best deeds, he said: "Keeping up Salah in its fixed time."

{ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ }[البقرة: ٢٣٩]

239- When you engage in fight in the battlefield, perform Salah on any condition: whether on foot or riding or facing the *Qiblah* or not. When the war is over and you are safe, perform Salah in the way I commanded you. Thank Allah tremendously for He taught you what you did not know of laws and rulings of which how to perform Salah in case of fear and security.

{ وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ } [البقرة: ٢٤٠]

240- Those who die and leave wives, and they allowed them to stay in their homes for a full year, they are entitled to stay if they want to do so.
If they want to leave their homes after completing their four months and ten nights `Iddah before completing a full year, there is no harm to approve that. Allah is Powerful in His Judgment, Wise in that He ordains and directs to.
It was mentioned that the previous Ayah No. (234) abrogated the current Ayah, but the Tafsir of this Ayah does not entail this saying.

{ وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ } [البقرة: ٢٤١]

241- The divorced women are given their right of Mut`ah (i.e., an amount of dowry as a compensation for them); each person according to his social status and should treat his divorcee according to his moral standards in order that the Islamic brotherhood strong and in order not to spread rivalries and enmity in the community. That is well known by those who fear their Lord in terms of what they take and leave.

{ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ } [البقرة: ٢٤٢]

242- Thus, Allah explains the Shari`ah rulings which distinguish lawful and unlawful so that you may understand, consider, and recognize the wisdom, facility, and benefit therein.

{ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ المَوْتِ فَقَالَ لَهُمُ اللهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ }

[البقرة: ٢٤٣]

243- Those are people in ancient times, who were in thousands, left their homes to escape death, which was trying to catch them. Perhaps that was the result of epidemics and diseases that had been spread among them, or they were inflicted with plague and wanted to escape it. When they reached the new place, Allah caused them all to die in one time in order to know that escaping death does not avail anything against Allah's Will. When He predestined something, it shall happen no matter the precautions taken to escape it. Then Allah gave them life after death in a decisive evidence on the ability of Allah to revive the dead and resurrect people on the Day of Resurrection.

This is one of the favors of Allah to people: to show them the signs, references, and examples to believe and consider, however, most of them are not grateful to Allah by thanking the Giver for these gifts.

This is a preface to encourage the Muslims to fight which is mentioned in the next Ayah. Whether in peace or war, a person has one lifetime to live.

{ وَقَاتِلُوا فِي سَبِيلِ اللهِ وَاعْلَمُوا أَنَّ اللهَ سَمِيعٌ عَلِيمٌ

{ مَنْ ذَا الَّذِي يُقْرِضُ اللهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ } [البقرة: ٢٤٥]

245- Those who give of their money for Jihad or for any good work out of devotion and good self, Allah will accept that from Him and double the reward for Him in a way that does not expect.
Allah gives more sustenance to some people than others for wisdom and benefit that He destines. So, spend and do not be miser because Allah is the Provider of sustenance and in Whose Hands is all good.
You shall be back to Him on the Day of the Recompense to reward or retribute you for the actions you did; if they are good, you shall be rewarded and if not, you shall be punished.

{ أَلَمْ تَرَ إِلَى المَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيٍّ لَهُمُ ابْعَثْ لَنَا مَلِكًا نُقَاتِلْ فِي سَبِيلِ اللهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ القِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ القِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللهُ عَلِيمٌ بِالظَّالِمِينَ } [البقرة: ٢٤٦]

246- Look at a group of people from the Children of Israel who came after Moses (peace be upon him) when their lofty people said to their prophet:
Appoint a king for us to abide by his opinion in war and to fight in the case of Allah against his enemies.
Their prophet said to them: What if I answered your request and then asked you to fight but you did not abide by what you have promised?
They said: How can we do not fight while our homes have been taken away, our children have been captured, and we have been away from our wives; this is a good reason to obey you and fight.
However, when a king was appointed to lead them in war; it was the time for fighting; and were asked to set out for fight, they did not keep their promises but few of them.
Allah is All-Knowing about their forsaking Jihad and breaking the promises and shall punish them for that severely.

{ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ المُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ المَالِ قَالَ إِنَّ اللهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي العِلْمِ وَالجِسْمِ وَاللهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ } [البقرة: ٢٤٧]

247- When they asked their prophet to appoint a king for them, he said to them: Allah has chosen Talut as your king.
They said: How could he be our king and he is not from the royal dynasty, but he is only an ordinary person, therefore, we are more entitled of kingdom than him. Moreover, he does not have much money to act like a king.
Their prophet said to them: Allah has chosen him from among you to be your king, and Allah gave much knowledge, a powerful body-built, a great patience in war, and more knowledge of it than you. Indeed, Allah gives whomever He wants what He wants because He is the sovereign, not you. He is the Bestower of favors, gives whomever He wants of the poor and make them rich, and He is All-Knowing of those who deserve kingdom and those who do not.

{ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ المَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ } [البقرة: ٢٤٨]

248- Their Prophet said to them: The evidence of selecting Talut as your king is that he shall bring for you the coffin [where the belongings of Moses and Aaron were kept] wherein is peace and tranquillity so that you feel safe. He also shall bring along other things that belong to the people of Moses and the people of Aaron (i.e., the stick of Moses and tablets of the Torah). This coffin will be carried by the angles of Allah and shall put it at Talut.
Verily, in that is a great sign and a lesson for you that denote to his sovereignty over you if you are truthful.

{ فَلَمَّا فَصَلَ طَالُوتُ بِالجُنُودِ قَالَ إِنَّ اللهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا اليَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللهِ وَاللهُ مَعَ الصَّابِرِينَ } [البقرة: ٢٤٩]

249- When Talut, the king of the Children of Israel set out with his troops and with the people who set out with him from the Children of Israel, he said to them. Allah shall test your obedience by a river, which its water is sweet. So, whoever drinks thereof will not take part in the war except if he takes a handful of water and whoever does not drink, he may accompany me.
So, most of them drank because they were thirsty except for a few out of obedience to Allah.

The wisdom of that trial was to distinct the hesitating weak from the firm people. So, those who drank were not of strong will and obedience, therefore, they were not fit for war and fight. Yet, their action indicated weakness and that they would be dependent on the rest of the soldiers. Because of their weak will, perhaps they will spread panic and the spirit of defeat among the army. Therefore, their king separated them and did not allow them to take part in the great war which awaits them.
When Talut set out with the rest of the believing soldiers, who were few, and met the great army of Goliath, they said: We have no power to fight them because they are too many. Their scholars and the pious of them who believe in the encounter of Allah and His reward said: A group who are few in number but with strong belief, determination, and reliance on Allah and extract their source of power from Allah and His Promise of victory and reward shall gain victory over a large group who do not depend but on their apparent power by the will of Allah. Their large number will not avail them as long as Allah is not with them, whereas the group of few numbers will not be harmed as long as Allah's Support and Victory are with them. Indeed, Allah shall give support and victory to the group that will observe patience and provide it with aid and success, so go forth and do not slow down pace.
The believers are different in the power of certainty and will.

{ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ } [البقرة: ٢٥٠]

250- When they met Goliath and his large army, they observed patience, put their trust in Allah, supplicated Him for victory, and said: O Allah, make our determination firm, fill our hearts with tranquility and satisfaction, make us firm when we encounter our enemy, and make us victorious over the unbelievers.

{ فَهَزَمُوهُمْ بِإِذْنِ اللهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ } [البقرة: ٢٥١]

251- Thus, the Muslim army, who are few in number, gained victory with the will of Allah and David killed Goliath, the leader of the unbelievers' army. David was a soldier in the army of Talut then Allah granted him sovereignty after Talut, bestowed His Favor upon him by giving him prophethood, and increased his knowledge out of His Knowledge.
Though Allah had prepared some people to resist or fight other in fights, battlefields, competitions, and races as he supported the Children of Israel by the fight of Talut and the bravery of David, people would have been destroyed.

Therefore, the favor and bounty are Allah's Alone where He bestowed His Mercy upon His Servants and prepared some of them to defend the rest; He has all wisdom, right, and power.

{ تِلْكَ آيَاتُ اللهِ نَتْلُوهَا عَلَيْكَ بِالحَقِّ وَإِنَّكَ لَمِنَ المُرْسَلِينَ } [البقرة: ٢٥٢]

252- They are the signs of Allah and true stories that Allah has revealed to you, O noble Prophet, to make the people believe in you, consider, and realize the facts. They would not know those stories and narrations unless you told them out of Allah's revelation and knowledge for you are, surly, a sent Prophet from Him.

{ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ البَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ القُدُسِ وَلَوْ شَاءَ اللهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ البَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللهُ مَا اقْتَتَلُوا وَلَكِنَّ اللهَ يَفْعَلُ مَا يُرِيدُ } [البقرة: ٢٥٣]

253- We gave preference to some messengers over others. Allah spoke to some of them such as Moses (peace be upon him), whereas We raised some of them degrees over the others such as Muhammad (peace be upon him) whom Allah gave preference over mankind. He is the Messenger of Allah to all mankind and the message of Islam which he brought with abrogated all previous messages. We gave Jesus, son of Mary (peace be upon him), powerful signs and miracles such as giving life to the dead by the will of Allah along with other sings. Those signs and miracles proved the authenticity of Jesus' prophethood and the truthfulness of his mission to the Children of Israel. Moreover, We supported him with Gabriel (peace be upon him) to aid and help him.

The followers of the messengers fought one another after they had disagreed with one another although all their prophets were callers to the worship of Allah, the One. Despite the clear signs and proofs that were clear before the believers, some of them have disbelieved, whereas some have believed. If Allah willed, they would not engage in fight but that was His Will to destroy disbelief with faith and to establish the sound *`Aqidah* (Islamic faith) on earth in order to spread it and in order that the people know it.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالكَافِرُونَ هُمُ الظَّالِمُونَ } [البقرة: ٢٥٤]

254- O believers, the worldly life is a chance for doing pious acts. Therefore, spend of the sustenance that Allah had given you before the worldly life ends and no action would be accepted from any of you. Let it be known that the

Day of the Recompense is coming and it has no bargaining or purchase in order to gain profits. There will be no money for anyone to ransom themselves. Neither friends nor relatives will benefit you. There will be no mediation to intercede for you or to expiate your sins but the whole matter will be with Allah.

The disbelievers will be the worst losers on that Day because they have denied the truth, oppressed themselves by refusing to follow the truth, and oppressed others by blocking the way of obedience before them and deprived them of abundant good, so they will bear their own sins and the sins of others on the Day of the Recompense.

{ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ } [البقرة: ٢٥٥]

255- He is Allah, the One and the Only, Whom is worshipped truly. He is the Alive, the Permanent, and the Everlasting Who does not die or vanish. He is the Eternal and His Ownself has neither beginning nor end. He is the Ever-Existing Who runs everything and maintains everything. He never wanes, takes nap or sleeps. He is Free of imperfection or fault (He may be Glorified) and He is never neglectful.

All that in heaven and on earth is owned to Him and under His Dominance and Will.

No body dare to ask for the intercession except by His Leave because everyone belongs to Him, under His Will, asks His Permission, and intercedes according to the limits permissible to them. He has the dominance, greatness, and glory.

His Knowledge is absolute, inclusive, complete, and encompassing all the creatures: their past, present, and future, what they conceal and what they show publicly. However, they do not know anything of His Knowledge except that which He reveals to them in a way that suits their conditions and needs, and by the means He bestowed on them on earth and in heavens (**until it becomes manifest to them that this (the Qur'an) is the truth.**) [Fussilat: 54].

His Chair encompasses the heavens and the earth.

He is never burdened by maintaining all that on earth, in heavens, or that in between. It is easy for Him to do so because He is the Watcher over all creatures. Nothing of their movements is hidden from Him and all things are tiny and small in compare to His Ability and Greatness, whereas all creatures need His Perseverance and Maintenance.

He is the Supreme High, Glorious, Powerful, the Sublime over His Creatures, the Exalted over all things and peers, and the Great Who is greater than everything.
No matter a human is high, he does not transgress the station of servitude to Allah, the Great.
This is Ayat-ul-Kursy that has a great status. It was reported in authentic Hadiths that it is the greatest Ayah in the Glorious Qur'an. It was authentically reported that the Messenger of Allah (peace be upon him) said: "Whoever recites Ayat-ul-Kursy after each obligatory Salah, nothing will prevent him from entering Paradise."

{ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللهِ فَقَدِ اسْتَمْسَكَ بِالعُرْوَةِ الوُثْقَى لَا انْفِصَامَ لَهَا وَاللهُ سَمِيعٌ عَلِيمٌ } [البقرة: ٢٥٦]

256- No one is forced to embrace Islam and there is no need to such compulsion because Islam is a clear religion that addresses the human mind, power and energy. It is the religion of natural disposition, intuition, and conviction; not the religion of mystery, subjugation, and compulsion. A person who shows the Islam apparently will not benefit from Islam and Muslims as long as he is not convinced with it. Moreover, it is the quality of the hypocrites whom Allah (Glory be to Him) dispraised in His Book and refused to accept their Islam. Thereby, they are dependent on the Islamic community and are a disease that spreads fast in its body.
In all cases, the faith of a person shall not be accepted except it is pure and free of willingness. Likewise, actions shall not be accepted except they are done by consent and conviction.
Thus, the difference between faith and disbelief and between the Straight Path and the deviant ways is clear. Allah placed something in humans that they can use to distinguish the difference between right and wrong. So, whoever avoids the worship of idols, the path of Satan, worshiping other than Allah, transgressing the limits that Allah has set for His Servants, and believes in Allah Alone and extracts the way of worship and acts from His Book, he holds the strongest reasons of embracing Islam, the well-nested pillar, and the strongest and uncut thread. He shall be on the Straight Path and on the right track.
Indeed, Allah hears what the tongues say and He is All-Hearer of the creed of the hearts.

{ اللهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ } [البقرة: ٢٥٧]

257- Allah supports His Believing Servants by strengthening their determinations, guiding them to the truth, and driving them out from the darkness of disbelief and doubt to the light of the clear truth and light that fill the hearts with assurance and increase their firmness.

As for the disbelievers who leant to *Taghut* [False objects of worship] and were satisfied with straying, Satan adorns for them the way of transgression and error in order to make them firm on that. Moreover, Satan increases their aberrance, darkness, errors, wanderings, losses, doubts, and worries.

The final destination of those people is Hell because it is more appropriate for the people of darkness who preferred Hell to guidance and to the clear truth. Verily, truth and error are not equal and the people of the truth and the people of Hell as well as their final end are not equal either.

{ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ }

[البقرة: ٢٥٨]

258- Look at that arrogant and haughty king, whom Allah gave money then he came to argue with Prophet Abraham (peace be upon him) about his Lord. He did that when he saw himself possessed money and kingdom that no one ever possessed. He used to command and forbid as he wished and people used to listen and obey. So, in order to let Abraham (peace be upon him) make him see the reality of his inner self and the weakness of his power and will before his Lord, the Creator, he said: Verily, Allah gives life and causes death. What we see today in the world of human and animals is a proof for His Existence and Disposal for the universe. These things do not happen by themselves but there is a Creator and disposer for them. He takes away the lives of whom He wants whenever He wants by inward and outward reasons whether they are known or unknown.

Giving life and causing death are among the attributes of this God Who has no parallel. No one can do what He does. It is He whom I worship and I call you and the people to surrender and worship him. He is the Creator, the Giver of life and death, and in Whose Hands lies everything in this universe; there is no god but He, and no worship should be given but to Him.

That arrogant king was deceived by the human power and dominance he had, so he continued in his error and straying. Thereupon, Abraham said: I also give life and cause death.

More than one narrator mentioned that two men, who were sentenced with death, were brought before the king and he commanded one of them to be killed and forgave the other. It was mentioned that the first was killed and the second was survived, so that was the concept of giving life and causing death according to him.

Abraham (peace be upon him) did not want to elongate the argument with him while the king has that denying and arrogant mentality. He wanted to make him understand that the god who must be worshipped is the One Who controls and disposes the universe. These universal laws are made and managed by Him. Abraham asked him to change one of these laws as long as he claimed that he was a lord too. He said to him: Allah made the sun rises in the east, so command it to rise from the west!

Thereupon, that king was amazed, kept silent, was unable to speak, and was shocked by this hard evidence which left him no reason to defend himself.

However, he neither submitted nor believed because he did not want to believe or see the truth and did not seek the Path of Guidance. Allah does not guide those who wrong themselves by choosing the path of error and intransigence, despite the clarity of the argument against them.

{ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِئَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِئَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ } [البقرة: ٢٥٩]

259- Remember that person who passed by a destroyed village where its roofs and walls were fallen, its houses were deserted, and nothing therein was speaking. That man stood before that broken and dead scene saying:

How can Allah restore this village after everything there had died where there is no sense or movement?!

Thereupon, Allah caused him to die for one hundred years then brought him back to life and said to him: How long did you remain dead?

He said: I stayed for a day or less! It was said to him: Yet, you have been dead for one hundred years! Look at Our Ability to cause death and Our Ability to bring you back to life. Look at your food and drink and how did We preserve it. It was not spoiled and its taste did not change during that long period. It was rather the same as you left it before your death.

This is your donkey that you were riding; see how its bones were decayed and its organs were torn apart!

This is to make you an example and a sign for resurrection after death.

Look at these scattered bones of your donkey and how We gather them piece by piece to place them in their original place, cover them with flesh, and give life to the whole shape again!

When that person realized and admitted all these signs and the matter was clear to him, he was totally convinced by the power of Allah, and said: I know that Allah is capable of everything and nothing is difficult for Him.

{ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللهَ عَزِيزٌ حَكِيمٌ } [البقرة: ٢٦٠]

260- The Prophet of Allah, Abraham (peace be upon him), supplicated his Lord saying: O Lord, show me how to revive the dead in order to see a proof by my naked eye.

His Lord said to him: Did not you believe that I am Able to give life, O Abraham?

Allah (Glory be to Him) knows quite well that Abraham is the firmest and the most powerful among the people of faith and certainty.

His Servant and Prophet Abraham (peace be upon him) said: "O Lord, I have already known and believed, but I want to see it visually to combine between that I believe and that I see visually. Thereby, my certainty will increase and my heart will feel ease for it will calm down when it sees something to confirm its belief; seeing something visually is not like hearing about it.

The author of *Rawh Al Ma`any* "The Spirit of meanings": "Seeing how Allah gives back life did not increase Abrahams' faith but added something that should not be believed in."

So, Allah responded to Abraham's supplication, showed him how to revive the dead, and said to him: "Take four birds, slay, cut, tear, and separate their parts on the mountains then call them and they will come to you in haste." So, their parts were brought together again and came back to life by the will of Allah.

Let it be known that Allah is Cherished and nothing disables Him. He is Wise in all that He says and does and He legislates and estimates whatever He likes.

{ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِئَةُ حَبَّةٍ وَاللهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ } [البقرة: ٢٦١]

261- The similitude of those who spend their wealth in the way of Allah seeking His Pleasure, such as spending on Jihad or other charitable causes and obedience, is like a grain was planted and gave seven ears and each ear has a hundred grains. Allah doubles the reward of those who spent in His Way of the like and more, to whom He wills; according to the conditions, devotion, and the efforts of the spender.

Allah is All-Sufficient for His Creatures' needs. He gives out of His Bounty and He is not harmed by the sustenance and favors that He gives to the people.

He is All-Knowing of those who deserve His Bounty and knows the intention of the spenders and the amount which they spent.

{ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } [البقرة: ٢٦٢]

262- Those who spend their wealth in the way of Allah, seek His Pleasure, and do not follow up their gifts with reminders of their generosity or with injury will have the promised reward at their Lord. They do not hurt, show off, taunt, or slander the beggars with words they do not like to hear or be published about them, but they give them money with good manner and smiling face. Those people will not be harmed in the world nor in the Hereafter and they shall not regret what they missed in this world because they had obtained what is better for them.

{ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللهُ غَنِيٌّ حَلِيمٌ } [البقرة: ٢٦٣]

263- Good and sweet words that the hearts accept and forgiving the beggars for their frequent asking is better than a charity followed by slander and undesired words.
Allah is Free of all needs and Most-Forbearing for He does not rush the punishment for those who slander others with their charities.

{ يَا أَيُّهَا الَّذِينَ آَمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالمَنِّ وَالأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللهِ وَاليَوْمِ الآَخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللهُ لَا يَهْدِي القَوْمَ الكَافِرِينَ } [البقرة: ٢٦٤]

264- O believers, do not let your charities go in vain that is when you follow it up with reminding the beggars with your charities and harm. That action will waste the reward of the charity you have given.
This is the example of those who spend and show off with their charities. They spend so that people could see them and they do not seek the reward from Allah because they do not believe in Allah nor in the Day of Retribution. Such people shall not have the reward of that they spent.

His similitude is like a smooth rock covered with light dust then was showered by heavy rain. The rain swapped the dust and left the rock smooth but without causing plants to grow, so what was the benefit of the rain!
Likewise, the actions of the hypocrites shall not benefit them and do not retrieve a reward, but they go in vain and waste at Allah, even if they are good acts according to people.
Verily, Allah does not guide the disbelievers to good and guidance, and they did not ask for guidance from Allah.
The Ayah denotes that hypocrisy, slander, and harm are from the qualities of infidels, so it is essential for the believers to avoid them.

{ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاةِ اللهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللهُ بِمَا تَعْمَلُونَ بَصِيرٌ } [البقرة: ٢٦٥]

265- As for those who give their money in the cause of Allah, seeking His Pleasure, and hoping for His Reward while they are sure that Allah shall not waste their actions and He shall reward them as long as they devote their intentions and believe in the Day of the Recompense, their example shall be like a garden on a hill showered by heavy rain then produced double gardens. However, if there is no much rain then small spray of rain will be enough for watering its fertilized soil.
It is also like an uninterrupted and continuous act of a believer, but it is acceptable to Allah Who doubles it. Nothing of the actions of the servants of Allah is hidden from Him and He shall reward them for those actions.
This Ayah gives an exhortation to devotion and warning against hypocrisy and the like.

{ أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللهُ لَكُمُ الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ } [البقرة: ٢٦٦]

266- Does any of you like to have a shady grove, where fresh water and streams are running from underneath the palms and the trees of grapes? A person shall have what he wants of delicious good fruits that will bring about good and blessings that will suffice him and those whom he supports. However, when he grew old and was unable to plant and work, he had children and young grandchildren who cannot afford themselves. At that condition, there came a stormy wind dragging a severe fire and burnt down the whole grove; leaving neither trees nor fruits.

It is a parable that Allah gave for "A rich man who obeys Allah then Allah sent him the devil which spoiled his work with sins," as Ibn `Abbas (may Allah be pleased with them) interpreted. (Reported by Al Bukhari in his *Sahih* i.e., book of authentic Hadiths).

A person must do good deeds at the beginning of his life, do charitable acts and when he grows up and approaches death and Reckoning, his life turns upside down. He abandons good and righteous deeds while he is in bad need to them and that causes him to lose the reward when he needs it.

So, who wants to be like that person and who likes to have a similar destiny like that one?

They are examples and clear signs that Allah gives you so that you may consider, reflect on, and act accordingly.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ } [البقرة: ٢٦٧]

267- O believers, if you give some of your money in charity, let that be out of the good things that you have earned: a trade or something else. Likewise, give the best products that the earth produces: fresh dates or something else. Do not give the bad types in charity for Allah is good and only accepts the good things. If you were to take that money, you would not have taken it except out of humiliation and poverty, so do not give in charity the things that you hate for yourselves.

Let it be known that Allah is Free of any need, but He only commands you to do so for your own benefits. Verily, He is entitled to be thanked for His Favors that He bestowed upon you.

Some people used to give in charity or for Zakah the things that are bad, so the Ayah was revealed to prohibit that.

{ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ } [البقرة: ٢٦٨]

268- The devil tempts you to give away the bad things of your money for fear of poverty. That will make you hold that in your hands and do not spend something for the sake of Allah. However, the devil commands you to commit sins and unlawful acts and encourages you to be misers and forbid charities. In return of spending for Allah's Sake, Allah promises you forgiveness of your sins, giving you good things, and blessings. Allah is All-Powerful, All-Benevolent and knows what you spend for His Sake; He shall not waste your reward.

{ يُؤْتِي الحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الأَلْبَابِ } [البقرة: ٢٦٩]

269- Allah shall give whom He wants of His Servants the following: The straight mentality, beneficial knowledge, understanding of religion, proper saying and action, moderation, and clear insight. Thereby, they will realize the reality of things and understand things properly as should, then they will be guided and do the right actions.

Those who are given all these favors shall have abundant good and honorable grace because they were taken out from the darkness of ignorance to light of guidance and from straying to *Istiqamah* (integrity), sobriety, and balanced mind.

None knows the amount of this honorable grace and great favor, but the people of intellect who know the beneficial things to act accordingly and know the harmful things to avoid.

{ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ } [البقرة: ٢٧٠]

270- Know that whatever you gave away from your money: whether truly or falsely, little or more, in secret or public, and whatever vows you made: whether in obedience or in sin, Allah knows them. Nothing of your intentions and movements is hidden from Him and He shall reward the good people of you with the best reward and shall retribute the bad of you. Those who oppress themselves by withholding charities, did not keep their promises, spend of the bad things, show off, or harm themselves shall not find helpers or aids against Allah's Wrath and Punishment to save them from Allah's Torment and Revenge.

{ إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ } [البقرة: ٢٧١]

271- If you show charities to people, it is desirable act and no harm will be against you, particularly if there is a preponderant benefit such as: showing charity for the sake of spreading obedience. However, in case you conceal your charities, it is better for you because it is far away from showing off and

closer to sincerity and for seeking the pleasure of Allah. Giving in charities will make Allah erase your sins.
Nothing of what you do or give is hidden from Allah whether you do it secretly or publicly.

{ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ } [البقرة: ٢٧٢]

272- The Companions (may Allah be please with them) hated to allocate something of charities for their in-law idolaters for fear of sin although they were keen to make their relatives embrace Islam. The Ayah showed that the matter is much flexible, so the matter was made permissible for them. The polytheists may not be guided by this method or that because the matter concerns the hearts which are in the hands of Allah, Who guides whomever He wills and He is All-Knowing of those who deserve guidance and faith. So, give them charities and help them.
Whatever money you spend, its benefit will be given back to you. Thereby, you would be as if you spent money on yourselves. The disbelief of those people upon whom you spend money will not harm you, so do not prevent people of your money because Allah will save its reward as long as you seek His Pleasure by your expenditure and not for the sake of hypocrisy or whims.
You shall not be oppressed because Allah gives double reward in return for the charities you give.
Al Baghawy said in his *Tafsir*: This ruling is for the voluntary charity because Allah has permitted it to be given for Muslims as well as *Ahl Al Dhimmah* (non-Muslims who live under the sovereignty of the Muslim State). As for the obligatory charity (Zakah), it is not permissible to be given to anyone but Muslims.

{ لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ } [البقرة: ٢٧٣]

273- The immigrants who left their properties and their families, and lived in Madinah devoted themselves to Allah and His Messenger, seeking the victory of Islam and observing Jihad for the sake of Allah. They could not find anything to support them and they could not travel for commerce or earning money because they were ready for Jihad.

Despite of their poverty and need, those who did not know their conditions thought that they were rich and possessed what may suffice them. That is because they showed nobility in their dresses, conditions, and their sayings, so they would show good appearance in order to conceal their conditions. However, those people of intellect realized those conditions and knew that good appearance concealed poverty and need.

When some of them were in dire need to the extent that they could not conceal it, they would ask the people for it without persistence and they would not ask the people for things they did not need. Although they are poor, they are noble, righteous, modest, patient, religious, and of high moral standards, so do not forget them, O believers. If you give them anything, let that be secretly and gently in order not to hurt their feelings and dignity.

Whatever money you spend on them, nothing of it shall be hidden form Allah. He does not waste your good deeds and He shall reward you the best for it.

{ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } [البقرة: ٢٧٤]

274- Those who do good things and give away their money in the way of Allah in all times and conditions, night and day, secretly and openly, even those who spend on their parents, children, servants, and relatives shall have a great reward from Allah. They shall not fear on the Day of Reckoning when the niggards and misers fear, nor shall they be grieved when the extravagant regret.

{ الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ } [البقرة: ٢٧٥]

275- Those who eat up usury and deal with it, their conditions when they rise from their graves for the Gathering and the Reckoning, shall be as the epileptic who tries to stand, but when he does, the devil harms and knock him down. Therefore, his movements will be hysterically and randomly as if he is crazy and shall be shocked as a result of madness and panic.

The author of *Al Zhilal* (Shadows) believes that this image is applicable in today's world where people are like a mad person who leads a miserable life within the usurious system. Today's world is full of anxiety, disturbance, fear, and neurological and psychiatric diseases, as recognized by the wise people,

the intellectuals, the scientists, and the people who study it. Today's world is full of wars, constant threat of genocidal wars, and the ceaseless war of nerves and disorders; it is indeed the life of misery, poverty and moodiness!
Usury is one of the diseases from which mankind suffer. It is the disease of economy, which makes money grows in the hands of some usurious investors, who do not aim to meet people's needs and benefits but to their own interests even if they will ruin the lives of millions. As a result, they planted doubt, anxiety, and fear in the lives of all humanity.
The reason of the infliction that hits those people who deal in usury when they rise from their graves is that they consider usury as lawful and because of their saying that trading is like usury. They said: Why Allah permitted and prohibited that? It is an objection to the rulings and laws of Allah. Their flimsy allegation is that both will bring about profit. The profits of the *Riba*-based operations are fixed in each case, and it belongs to a group of usurious investors, whereas trade and commerce are subject to profit and loss according to personal skills, current circumstances, exchange, work, and distribution of diversified funds and profits. So, usury corrupts human life, whereas trade and commerce activate the economic life and labor market.
For this and other considerations that are known to the economists and the dealers, Allah made the sale lawful and forbade usury categorically.
So, who received a prohibition or reproach about taking usury while they were doing it they shall only have the capital of their money and shall forsake the monies that came to them through usury before forbiddance. That money shall not be taken away from them and their affairs shall be with Allah to seek His Forgiveness and Mercy because taking that usury before knowing about the prohibition shall make the whole matter forgiven by the will of Allah.
Whoever repeated dealing with usury after he had heard the forbiddance of Allah, he deserved the punishment and shall be admitted to a permanent blazing Fire. So, a person should not be tricked by the long period he lived because death comes suddenly. He should not be neglectful about the threat of Allah because it is the truth and shall happen; this is the final end of those who disobeyed His Orders.
The forbiddance was given to the usurer because it is the most dominant but the ruling includes all those who do the same. It was reported in Sahih Muslim from Jabir (may Allah be pleased with him) that he said: "The Messenger of Allah (peace be upon him) cursed the accepter of interest and its payer, and one who records it, and the two witnesses, and he said: They are all equal."

{ يَمْحَقُ اللّهُ الْرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ } [البقرة: ٢٧٦]

276- Allah takes away the blessing from usurious monies, leaving them unbenefitable. Moreover, it will become a reason for sorrow and a punishment for its doer on the Last Day. The wicked and the good are not equal even if the wicked is white and shiny because Allah shall pile it up and put it into Hell. The wicked thing will not benefit the usurious community but

with hardship and moodiness. Despite the superficial richness that hides the wicked things but they are full of psychological worries, fear, and confusion. It does not contain security, peace of mind, and real happiness, where there is neither blessing nor solidarity that is based on the truth and piety.

As for the good money and charity, Allah nourishes them, increases good, blessing, and abundance therein, and implants affection, assurance, and peace of mind in the community that does not deal in usury, where solidarity and cooperation for good do exist.

Allah hates that stonehearted usurer who commits sins in his sayings and actions, so he is not satisfied with the lawful things or the lawful earning that Allah has provided him, but he seeks to eat people's wealth unjustly through usury and other means.

{ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } [البقرة: ٢٧٧]

277- Those who believed and followed their faith by good deeds, obeyed their Lord, thanked Him for His blessings, satisfied with the lawful things that Allah provided them, treated Allah's Servants properly, kept to their Salah, and gave Zakah for the poor and the needy, they all have the great reward from their Lord. They shall not fear on the Day of the Recompense. On the other hand, those who deal in usury shall suffer confusion and panic. However, those believers shall not be grieved for what they missed in the world because they are in a higher place, in greater bliss, and in an everlasting, indescribable happiness that is incomparable to the happiness of the world.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ } [البقرة: ٢٧٨]

278- O believers, fear Allah, obey His Orders, and abandon dealing in usury if you truly believe in Allah and in the lawful and prohibition that He legislated for you.

{ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ } [البقرة: ٢٧٩]

279- If you do not stop dealing in usury, wait for the wrath of Allah and surly you shall face a war from Allah and His Messenger!

This statement bears scary intimidation, severe threat, and a terrible wrath from the Compeller of heavens and the earth in which He threatens those who do not stop dealing in usury with punishment and killing.

It is a worldly and otherworldly punishment. We have explained the otherworldly punishment earlier but as for the worldly punishment, the usurer would be asked to repent this terrible act and if he does not, he shall be punished. Likewise, should the other groups and categories do such as tellers, bankers and so on. It is a great responsibility borne by the ruler in particular. When the Messenger of Allah (peace be upon him) opened Makkah for Islam, he commanded to prohibit all types of usury that was made during the Pre-Islamic Period of Ignorance. The people who care for the delicate meanings said: The war of Allah is Hell Fire (in the Hereafter), whereas the war of the Prophet of Allah is fighting by sword (in the world).

If you repent, go back to the right, and cease your dealing in usury, you shall have the capital of your monies without reducing anything of them or adding something to them.

{ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ }

[البقرة: ٢٨٠]

280- If the debtor is insolvent and cannot repay his debts, he shall be given a respite until he is able to pay your money and the debtors should not do as the usurers do by adding extra value to the money when the indebted is unable to pay.

If you overlooked those monies, remitted them by the way of charity, and forgave the insolvent, it would be better for you. That is if you only know the great reward that awaits you because of your kind act with the insolvent.

{ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ }

[البقرة: ٢٨١]

281- Fear Allah as should be and wait for that Day on which you shall be returned to Him when you leave the world and the money you had. He shall reckon you for what you have earned, whether lawful or unlawful. He warns you against His Punishment as He exhorts you to obtain His Reward. None shall be oppressed on that Day because the one who reckons is Allah.

On that Day, the usurers shall terribly regret and wish that they had given up their rights, spent, and done righteous acts. The livings read and hear; if they have eyes with which they see, and ears with which they hear.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الحَقُّ وَلْيَتَّقِ اللهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللهَ وَيُعَلِّمُكُمُ اللهُ وَاللهُ بِكُلِّ شَيْءٍ عَلِيمٌ } [البقرة: ٢٨٢]

282- O you who believe, if you deal with one another with deferred transactions, write them down because it is more appropriate to record them as will be mentioned later.

Let the scribe who write down your dealings be just and upright and he should not add or omit something of the debt.

The one who knows how to write should not refuse to write when asked, for he should write down to fulfill the due right of the knowledge that he has received from Allah.

The indebted should tell about the debt that he should pay to be written. He should fear Allah in his saying, be truthful about the debt, do not reduce anything of it, and should mention the conditions of debt as well as its due time.

If the indebted is fool and does not know how to manage his or her affairs, weak, young, insane, or cannot dictate and explain the amount of debt and its conditions for a defect, ignorance, or any other reason, let his guardian speak on his or her behalf with right and justice.

Bring two upright witnesses to witness your contract, from the people whom you are pleased with their uprightness. If your witnesses are not two men, bring one man and two women in order that one of them will remind the other when she forgets because women are always busy with their family business and housework, and they are away from business and contracts, so a woman will remind the other of the circumstances of the subject.

When witnesses are called to testify, they should respond.

Do not get board to write down debts and their due times, whether the money are little or great, writing debts are appropriate for the witnesses and

more confirming to them when they see their handwritings or signatures. If they did not write the debt, they probably would not remember it. It will end up the doubt of lying and false allegation that may lead to conflict between the two contractors.

If the sale is present in one session, there is no harm not to write it down to facilitate the commercial operations, and witnesses should testify on that.

The command here is for guidance and not binding according to the majority of scholars.

The same ruling goes for the command of writing down the debt, as mentioned in the beginning of the Ayah. It is a mandatory and desirable command and not obligatory according to the majority of jurists because of other proofs that were mentioned in this concern. However, writing down the debt is better and more appropriate as was mentioned in the Ayah. The debtor should be cautious to that because if it happened that he had not write down the debt and something bad happened, he should blame no one but himself.

A scribe should not harm any of the debtors or the indebted by writing down something unlike that was dictated to him.

The witness should not harm anyone by telling false testimony in contradiction to that which he saw or heard or even conceal the testimony.

The scribe and the witness are not forced to write or witness if they abstained to write or witness. If they refused to write or witness, they should not be jeopardized to harm by the two contractors for any controversial reason.

Fear Allah in your transactions, follow His Command, and be firm on it for Allah teaches you the rulings that contain interests for you. Indeed, Allah knows the realities of things, their interests, and their consequences and nothing of your actions is hidden from Him.

{ وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ } [البقرة: ٢٨٣]

283- If you are traveling and there is no scribe to write to you the contract of your sale and debt, let a prosthetic mortgage takes possession of the pledge, the right holder.

However, if some of you trusted one another and the creditor did not take a mortgage, the indebted should pay back the debt to the creditor who entrusted him. The indebted should fear Allah and does not reduce or increase the debt.

Do not conceal the testimony when the case is submitted to the court because it is a trust should be rendered. Whoever conceals the testimony transgresses the proper limits and commits a sin. However, concealing the

testimony is like falsifying it, so there is no difference between concealing it or delivering it falsely.
Allah knows what you conceal in your hearts and He shall retribute each one with that he deserves, whether good or bad.

{ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ }

[البقرة: ٢٨٤]

284- To Allah belongs all that is in the heavens and all that on the earth. He (Glory be to Him) is All-Acquainted with all that therein, knows exactly its movements, whether that thing is hidden or small, and He is an Expert of your own selves, whether you show what is in yourselves publicly or conceal it. He shall reckon you for that, then forgives whomever He wants or tortures whomever He wants. Nothing disables Him and He is All-Able to fulfill whatever He wants.
This Ayah contains an extreme intimidation and a scary warning because the accountability for bad acts of the hearts are not in favor of human souls, no matter how pious they are, because such acts can not be avoided. This matter prompted the Companions (may Allah be pleased with them) to question the Prophet of Allah (peace be upon him) about that out of their piety and their strong faith. They said to him: "We were commanded to do acts that we can afford such as Salah, fasting, Jihad, and charity, but we cannot afford the acts that ware mentioned in the Ayah that was revealed to you."
Hence, the Messenger of Allah (peace be upon him) warned them to be like the People of the Scriptures or even say what they had said before: (We heard and disobeyed). Allah commanded them to say: (We heard and obeyed, we seek Your Forgiveness, O our Lord, to You is the final destination).
When they said that, the following Ayah was revealed abrogating the current Ayah, in which Allah says: (**O our Lord, put not on us a burden greater than we have strength to bear**.) Thereupon, their Lord responded to them and said: "I have done," as was reported in Sahih Muslim and others.
It was reported in the Hadith that was narrated by Al Bukhari and others: "Allah has forgiven the evil thoughts that occur to the minds of my followers, as long as such thoughts are not put into action or uttered."
The Ayah contains a reminder for the believers of what they possibly can be held accountable for in order that they increase their obedience, behave themselves, keep up to purify themselves, and always seek pardon and forgiveness from Him. The following Ayah contains a statement of the favors of Allah on them; among which He forgave what they had done before.

{ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ } [البقرة: ٢٨٥]

285- Prophet Muhammad (peace be upon him) and the believers believed firmly and comprehensively: they believed in the One True God, in the angles whom Allah and the Messenger mentioned, in the revealed Scriptures, and in all Messengers; and did not believe in only some of them as the Jews and the Christians had done. All Messengers are servants of Allah, truthful, and received revelation of their Lord.

They all submissively and believingly said: "We heard Your Command, O Lord, grasped it well, and obeyed the command. O Our Lord, forgive our sins and mistakes. Verily, to You is our return on the Day of Reckoning. We have no refuge or shelter against You but in You and there is no escape of Your Punishment except through Your Forgiveness.

{ لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ } [البقرة: ٢٨٦]

286- Allah does not burden a soul beyond its capacity, so no one is commanded with something of which he is not capable. Each soul shall have the reward of what it has done and it will be punished for the evil it committed.

They said: O our Lord, forgive and pardon us if we have left a command or committed a prohibited matter by mistake; not on purpose, forgot to do the right matter or did not know about it.

It was reported in the authentic Hadith that was previously mentioned that Allah answered the supplications of His Believing Servants in this regard and said: "Yes."

They said: O our Lord, do not burden us with a heavy work as you commanded the past nations, such as the Children of Israel, who used to disobey the orders of Allah, thus, Allah punished them by imposing more commands of hardships on them.

They supplicated saying: O our Lord, forgive our faults and mistakes, and pardon the sins and evil acts that we committed because no one shall forgive them but You. Have mercy upon us and guard us with Your Care and Perseverance for You are our Guardian and Helper. We shall seek Your Help and shall not rely on anyone but You. Provide us with aid and victory over

those infidels who denied Your Religion, denied Your Oneness, disbelieved in the message of Your Prophet, and associated partners with You in worship. Provide us with victory for you are the best Helper.

Thereupon, Allah responded to them.

The last two Ayahs of this great Surah contain abundant goodness for those who recite them frequently and there are many Hadiths reported in their favor; of them is the saying of the Prophet (peace be upon him): "Whoever recites the last two Ayahs of Surat Al Baqarah at night, that will be sufficient for him." Narrated by Al Bukhari, Muslim and others.

The meaning is: they will be sufficient for him and a person is no need to offer another voluntary Salah at that night or they will be sufficient for him against harm. That is because these two Ayahs contain a comprehensive belief, praising to the Companions for their submissiveness to Allah, imploring Him, returning to Him, and the response that they received from Allah for their supplications.

⋆ ⋆ ⋆

Of the great virtues of this Surah is the Prophet's saying: "The devil flees from a house in which Surat Al Baqarah is recited." Narrated by Muslim and others.

Surat Al `Imran (1 - 200)

In the name of Allah, the Most Gracious, the Most Merciful

{ الم } [آل عمران: ١]

1- These are scattered letters, which there was no authentic Hadith reported about their explanation, so Allah knows the best about their meaning.

{ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ } [آل عمران: ٢]

2- He is Allah, the One and the Only. He has a permanent real life that has no beginning or end. He is ubiquitous and managing the whole universe; there is neither a life nor even a movement for all the creatures without His Will.

{ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ } [آل عمران: ٣]

3- Allah revealed the Qur'an to you with the truth, O Prophet Muhammad (peace be upon him), confirming the previous divine Scriptures in term of the news and glad tidings that were mentioned therein, such as sending as a seal of prophets. Allah sent down the Torah to Moses and the Gospel to Jesus (peace be upon them both).

{ مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ } [آل عمران: ٤]

4- He sent them down before the Qur'an in order to guide the people in those times. He sent down the Qur'an in order to be a separation between the true and the false, an explanation to the commands that were revealed in the previous divine Scriptures, and warning against the distortion that took place therein, and an explanation to the clear signs.
Those who denied the Ayahs and the signs of Allah, deviated from them by falsifying or interpreting them in a way that was not meant shall have a severe and painful torment on the Day of Resurrection. Allah is Mighty and no one can defeat Him. He does whatever He wants, rules as He wants, and revenges on those who deny His Signs and His Prophets.

{ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاءِ } [آل عمران: ٥].

5- Nothing is hidden from Allah whether in the heavens or on the earth, no matter that thing is small or big. His Knowledge of the past, the present, and the future is comprehensive and absolute.

{ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ العَزِيزُ الحَكِيمُ } [آل عمران: ٦]

6- It is He Who creates you in the wombs of your mothers as He wills, male or female, good or ugly, complete or incomplete, and gives each one his special qualities and characteristics by His Will. Only He is Your Creator. No one shares Him anything, therefore, He alone is the Only One entitled to be worship. For Him is all pride, wisdom, command, and management.

{ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي العِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الأَلْبَابِ } [آل عمران: ٧]

7- He is the One Who revealed down the Glorious Qur'an to you, in which there are precise and clear signs that most people know their meanings; there is no ambiguity in their meanings. However, there are some Ayahs of multiple meanings and their direct connotation is not clear, so those whose hearts are in doubt, deviation, and aberrance abandon the clear and precise meanings for sake of the ambiguous meanings. Their intention is to cause chaos, arouse disputes, and convince their followers that they are right by taking only part of the meaning and apply it to another inclusive meaning in order to match their corrupt beliefs. The fact is the interpretation of those allegorical Ayahs and their real meanings are only known to Allah.

Those well-versed scholars whom Allah guided to figure out the meanings of those Ayahs say: We believed in the allegorical Ayahs as well as we believed in the precise ones, there is no differentiation between them. Each one of them attests to the truthfulness of the other and their real meanings are only known to Allah.

It is permissible that there are some meanings in the Qur'an that Allah singled out Himself with, where no one of His Creatures could know as He singled out Himself with the knowledge of the Hour and others matters. The

creation must believe in the allegorical Ayahs and act according to the precise Ayahs as stated by Baghawy.
No one remembers truly, takes lessons from the Qur'an, and understands the meanings of the Ayahs properly except those people of sound intellect who do not deviate from the Straight Path and do not follow their whims.

{ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الوَهَّابُ } [آل عمران: ٨]

8- Those deep-rooted scholars as well as all the believers say: O Allah, we ask not turn our hearts away from the truth and guidance after You have guided them. Do not make us like those whose hearts are in doubt, therefore, they follow the allegorical Ayahs of the Qur'an and keep away from its precise Ayahs. Grant us an ample mercy from You to make firm our hearts on guidance and the Straight Path for You are the Giver Who guides to guidance and faith.

{ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللهَ لَا يُخْلِفُ المِيعَادَ } [آل عمران: ٩]

9- They also say in their supplications: "O Allah, certainly You shall gather the people on a day: the Day of Reckoning and the Day of the Recompense so that You separate between them in term of their actions. Indeed, Your Promise is true, so do not make our hearts deviate from the truth and have mercy upon us.

{ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ } [آل عمران: ١٠]

10- The disbelievers will not benefit from the monies that they collected and accumulated in the world to ransom their lives from Hell Fire on the Day of the Recompense. Their children will not be able to protect them on that Day or even save them from the torment of Allah as they used to help them in this life. They shall be the wood of Hell Fire with which it will be blazed.

{ كَدَأْبِ آَلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآَيَاتِنَا فَأَخَذَهُمُ اللهُ بِذُنُوبِهِمْ وَاللهُ شَدِيدُ العِقَابِ } [آل عمران: ١١]

11- This action of disbelief and denial is like the action of the people of the Pharaoh and those who were before them from the disbelieving nations who denied the prophets of Allah, fought them, mocked at, and rejected the legislations with which they came and left them behind their backs. Indeed, Allah is severe in punishment for those disbelievers and the like.

{ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ وَبِئْسَ المِهَادُ } [آل عمران: ١٢]

12- O Prophet, say to the Jews and the idolaters: You shall be defeated and lose your battle against Muslims as it happened in the battle of *Badr*.
It was reported in a Hadith with good chain of transmission that the Messenger of Allah (peace be upon him) said to the Jews: "O Jews, embrace Islam before you are inflicted with which that *Quraysh* was inflicted." Nevertheless, they refused and defied the Messenger, therefore, Allah revealed this Ayah.
Allah has said the truth about the killing of *Banu Qurayzhah* Tribe, the evacuation of *Banu Al Nadir* Tribe, the opening of *Khayber* (forts of the Jews that were in Madinah), and imposing tribute to other people.
All of you shall be driven to Hell Fire; what a terrible abode prepared specially for them!

{ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ العَيْنِ وَاللهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِأُولِي الأَبْصَارِ } [آل عمران: ١٣]

13- O disbelieving infidels and Jews who were beguiled by their number and equipments, you have seen how Allah made His Religion superior and supported His Religion in the battle of *Badr*. Two fighting groups encountered in the Battle; a Muslim group that fought under the banner of "No god but Allah," and a disbelieving group that fought for the sake of *Taghut* (False objects of worship).
Although the number of the infidels was triple the number of Muslims, they used to see them — by naked eye — of double number when they engaged with them in fighting; however, they saw them less than that number before the Battle. They saw Muslims less than their real number, although they were more than them so that Muslims may direct to their Lord for Help; indeed, victory comes only from Allah.
Ibn Mas`ud (may Allah be pleased with him) said: We looked at the polytheists and saw them more number than we were then we looked again and saw them exactly equal to us.

He said in another place: They were made few in our eyes to the extent that I said to a man who was next to me: They are seventy, whereas they were nearly a thousand.
When the Mujahideen directed to their Lord asking Him for help and support, and trusted in Him, horror and fear possessed the hearts of the idolaters, and Allah supported the Muslim group, thus they were granted victory.
That was a lesson for those who wanted to take a lesson for He is Able to grant Muslims victory again. So, believe in Him, and do not lose the world and the Hereafter.

{ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالبَنِينَ وَالقَنَاطِيرِ المُقَنْطَرَةِ مِنَ الذَّهَبِ وَالفِضَّةِ وَالخَيْلِ المُسَوَّمَةِ وَالأَنْعَامِ وَالحَرْثِ ذَلِكَ مَتَاعُ الحَيَاةِ الدُّنْيَا وَاللهُ عِنْدَهُ حُسْنُ المَآبِ } [آل عمران: ١٤]

14- Beautified for the people is the love of things they covet; women whom men cannot keep away from, whom they desire for lust, abode, intimacy, and children; Children of whom people boast.
- Plenty of money; gold and silver that could be accumulated for haughtiness, boasting, and dominance or it may be for spending in the ways of good and obedience.
- The branded beautiful horses which could be possessed for fighting, as a hobby, and for sport. Horses are desired in all conditions.
- Cattle such as camels, cows, and sheep, well-tilled land, gardens, fields which provide the people with provisions and food, and bring about plenty of money.
These desires are the pleasures of the present world's life. They will be removed soon and the people shall be driven to a soon Reckoning.
The pleasure and the everlasting bliss at Allah, moreover, the satisfaction of Allah is better than all these graces.

{ قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللهِ وَاللهُ بَصِيرٌ بِالعِبَادِ } [آل عمران: ١٥]

15- Did you then know what is better than these perishable desires, even if people desire and adhere to?
It is for the pious servants of Allah, who believed in Allah and had done the righteous deeds. Those people shall have beautiful and vast gardens at their Lord, underneath are rivers, streams, and freshwater running. Some of them are full of honey, milk, and different kinds of drinkables. Moreover, therein is

what people did not see or hear along with a permanent and comfortable life where there is no harm or interruption to that bliss.
They shall have spouses purified from the harm that inflicts women in usual, beautiful houris who are dear to the hearts, in addition to the satisfaction of Allah that has no wrath thereafter.
Allah is All-Seer of the actions of His Servants, their intentions, and their directions in this world and He is an Expert of their tendencies and dispositions. He gives each one according to what he did, exerted, and showed sincerely.

{ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ } [آل عمران: ١٦]

16- The believing and pious servants of Allah are those who invoke their Lord saying: O Allah, we have believed in You, Your Scriptures and in Your Prophet, therefore, forgive our sins, pardon our mistakes for none can forgive them but You. There is no god but You, O Allah direct away the torment of Hell.

{ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ } [آل عمران: ١٧]

17- They are also the patient servants of Allah, who fulfill the *Shar`y* ordinances, obey Allah in what He commands them and avoid the prohibited matters. They submit to the rule of Allah and accept it because that is one of the hard matters.
They are also the honest ones who are not satisfied with any alternative to the truth. They cherish it and fight for its sake.
The reward of Allah shall be given to the following:
1- Those who are sincere in their devotion to their Lord.
2- Those who do not kneel down or prostrate to other than Him.
3- Those who spend and do not hoard what Allah has provided them and ask about the needy, the orphans, and the people of need to give them some of that which Allah has provided them.
4- Those who seek the forgiveness of Allah in the last portion of the night when people are asleep and resort to Allah for pardon and forgiveness.
The reward of all those people is better than that which was made beautified for the people of the worldly desires; it is the pleasure and satisfaction of Allah that is bigger than these desires. It is bigger than every desire, better than every pleasure and greater than any wish.

{ شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالمَلَائِكَةُ وَأُولُو العِلْمِ قَائِمًا بِالقِسْطِ لَا إِلَهَ إِلَّا هُوَ العَزِيزُ الحَكِيمُ } [آل عمران: ١٨]

18- Allah bears witness, and He is a Sufficient Witness, that He is the One and the Only God: the God of all creatures. All creatures are servants to Him and He does not need any of them. The angels also bear witness to His Oneness as well as those who are deep-rooted in knowledge also give this witness in submissiveness and obedience.

It is also a testification that Allah manages the universe and people's lives with justice, so He does not oppress anyone; for there is no god but He, no Lord other than Him, no one is more just than He is. He is the Owner of pride and greatness, the Wise in everything that He does, legislates, and predestines.

{ إِنَّ الدِّينَ عِنْدَ اللهِ الإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ العِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللهِ فَإِنَّ اللهَ سَرِيعُ الحِسَابِ } [آل عمران: ١٩]

19- The religion that is acceptable to Allah is Islam. It is the religion that was given to all messengers and it must be followed until the last Prophet, Muhammad (peace be upon him). Therefore, there is no religion other than Islam shall be accepted from anyone after the mission of Muhammad (peace be upon him). The meaning of the accepted religion at Allah is to surrender to His Religion, follow its rulings, and obey His Commands.

The People of the Scriptures did not differ and dispute but after knowledge had come down to them, the proofs were presented against them, and the path was straight ahead before them. That was done by sending the messengers and sending down the Scriptures. However, people abandoned the clear signs, the sound faith, and the precise *Shari`ah*, and followed disagreements and disputes out of aggression, oppression, envy, hatred, haughtiness, and stubbornness to the extent that some of them disagree with one another on purpose without knowing the truth.

Those who deny anything of the Ayahs of Allah, deny His Oneness, and abandon His True Religion, Allah shall reckon them for this denial and punish them for denying the Scriptures of Allah. Indeed, Allah is Swift in Reckoning and Severe in punishment, especially for those who disbelieved after knowing the truth.

{ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الكِتَابَ وَالأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ البَلَاغُ وَاللهُ بَصِيرٌ بِالعِبَادِ } [آل عمران: ٢٠]

20- If the idolaters and the People of the Scriptures argue with you about the pure monotheism of Islam, tell them: I have surrendered to my Lord, subjected to His Orders, followed His revelation, and devoted my worship for Him alone; there is no partner with Him. Those who follow me (the Messenger) and say as I say are Muslims.

When you call the People of the Scriptures and the idolaters to Islam, say to them: Have you submitted and admitted the Oneness of Allah, admitted His divinity for all the creatures, and resorted to His Book in judgment?

If they become Muslims and follow you, they are guided to the true religion. If they refused, became stubborn, and preferred polytheism and disbelief to Islam, you have delivered the message, showed the truth, and there is nothing you could do more than that you have done. You cannot drive the hearts of the people to Islam, but their reference and reckoning are at Allah, Who knows the matters of His Servants and Acquainted with those who deserve guidance and those who does not.

{ إِنَّ الَّذِينَ يَكْفُرُونَ بِآَيَاتِ اللهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ } [آل عمران: ٢١]

21- Those who disbelieve in the religion of Allah and the clear signs that He revealed, and preferred disbelief to faith, committed sins by denying their messengers, disobeyed them out of haughtiness and stubbornness, did not satisfied with their message, killed the honorable prophets of Allah Who committed no crime but to call them to the truth shall be punished. They raised swords against those who command them with justice and following the Straight Path, and forbid them to do evil, injustice, and ignorance as long as that call does not match their fancies and whims out of arrogance and haughtiness. Give those people a warning with humiliation and soon torment.

{ أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالآَخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ } [آل عمران: ٢٢]

22- The reward of all the actions they did in the world are void even if some of them are good and great as a retribution to their disbelief, stubbornness, and preference of falsehood to the truth. Verily, they have lost the true balance that governs actions and distinguishes their good from their bad. They shall have no helper to help them against the might of Allah nor a

supporter on the Day of Resurrection to drive them out of the humiliating torment.

{ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ } [آل عمران: ٢٣]

23- Do not you look at those who were given the Torah and the Bible. When the Jews and the Christians are called to resort to judgment of Allah; including obeying Allah, following the Messenger of Allah (peace be upon him), a group of them will turn away out of arrogance, stubbornness, and persistence to falsehood, as if they are not the People of the Scriptures. They do not care about acting according to that mentioned therein?

{ ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ } [آل عمران: ٢٤]

24- When they are taunted by this and it said to them that it is boldness, deniable disobedience and may result in terrible punishment from Allah, they paved the way before them to commit that deniable act and tell lies against Allah by saying that they shall be tortured for a few days in Hell Fire then they shall go to Paradise. Such things which they wished for themselves kept them on their false religion which Allah did not reveal; it is just lie and fabrication.

{ فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ } [آل عمران: ٢٥]

25- Let them wait for that true day in which we shall gather them for reckoning and shall give each soul its share or punishment. They shall not be oppressed and Hell Fire is enough for those who disobeyed and refused to believe.

{ قُلِ اللهُمَّ مَالِكَ المُلْكِ تُؤْتِي المُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ المُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ } [آل عمران: ٢٦]

26- Say: "O Allah to You is all dominance without attributing any partner to You and You alone who disposes the universe. You give whom You want whatever You want as a temporary loan. Indeed, You are its Owner and you do whatever you want in that and takes it away from whomever You want. No one is able to prevent something or say no about something because you are the true Owner.

You make whomever of Your Servants dear and honorable and You make whomever You want humiliated with equity and justice. The balance of right and good is all in Your Hand, everything you have is with a precise balance, and all good is in Your Hand and in Yours Possession. You are capable of everything. You give whomever You want, and You prevent whomever you want. What you have predestined will be and what You did not predestined shall not be.

{ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الحَيَّ مِنَ المَيِّتِ وَتُخْرِجُ المَيِّتَ مِنَ الحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ } [آل عمران: ٢٧]

27- Of Your Greatest Signs in the nature that You make the miraculous movement of light and darkness. You make light during the daytime and leave part of it in the darkness of the night. Then comes the dark to cover the darkness bit by bit until it comes the light of the day. You take from the length of the day to decrease the night or to make them equal or vice versa until the circle of the seasons of the year is complete.

You bring the living out of the dead, and You bring the dead out of the living. You get out the grains out of the crops and get out the crops out of the grains. You get a hen out of an egg and get out an egg out of a hen. You cause death to some matters in order to be a substance to another matter in humans as well as in the universe. That happens in a constant motion and no one claims that he is capable of doing something like this and no one can say that these things happen by accident without prior measurement and estimation.

When a person knows that everything in this universe belongs to Allah and everything that happens therein; whether honor or humiliation, life and death is by His Will and estimation, that is to know that He is alone who provides sustenance to whomever He wants and withholds His Sustenance from whomever He wants. He is the Owner of will and He is the Just Who does not oppress.

{ لَا يَتَّخِذِ المُؤْمِنُونَ الكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ المُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ وَإِلَى اللهِ المَصِيرُ }

[آل عمران: ٢٨]

28- It is not permissible for a Muslim to befriend an infidel and love him and whoever does this, his heart has tended to the infidel and preferred him to the believers. By doing this, he is away from Allah. Except for those who fear them, take caution against their evil, in certain countries and at certain times, only by tongue; not the heart, and when the reason of fear is removed, the caution that a person takes is over.
Verily, Allah warns you against His indignation and anger because the punishment surely shall be poured on those who befriended His enemies and showed enmity to His Close Friends. Your final destination is to Allah, and He shall reckon all people for that they have done.

{ قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ } [آل عمران: ٢٩]

29- Say: If you conceal the affection of the unbelievers that is in your hearts, or you have shown your friendship to them in words and speech, Allah is All-Acquainted with the secrets and public of your affairs and nothing is hidden from Him neither on earth nor in heaven. He is capable of punishing you if you do not cease doing what He prohibited you to do and He is All-Powerful of everything. So, fear Allah and do not commit the things that He forbade you to do.

{ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللهُ نَفْسَهُ وَاللهُ رَءُوفٌ بِالعِبَادِ } [آل عمران: ٣٠]

30- On the Day of Reckoning, every servant shall see his or her actions before them, whether good or evil; nothing of their actions will be reduced. So, a servant shall be glad when he sees good and shall regret and feel sorrow when he sees evil. That Day, he shall wish that the Day of the Recompense would have not come.
Allah warns you His Reckoning and Punishment, and He is Compassionate and full of mercy. His Mercy does not stop the punishment that He warned you against and warning you does not mean that He will remove mercy from you, but both do exist. Be ware, do not despair, do good, and have glad tidings.

{ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ } [آل عمران: ٣١]

31- Say: If you really love Allah, follow me, walk in my way, and do what I command you. If you do that, you shall have the reward, which is Allah's love and satisfaction to you and forgiveness of sins, for He is the Oft-Forgiving and All-Merciful.

{ قُلْ أَطِيعُوا اللهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللهَ لَا يُحِبُّ الكَافِرِينَ } [آل عمران: ٣٢]

32- Say: Obey Allah in that He commands you and follow Prophet Muhammad (peace be upon him) in all that he commands you, whether a command or prohibition, in order to win the consent and forgiveness of Allah. However, if they refuse and satisfied with disbelief and misguidance, Allah shall hate, be angry with, and prepare for them the torment that they deserve.

{ إِنَّ اللهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى العَالَمِينَ } [آل عمران: ٣٣]

33- Allah has chosen Adam, Noah, the people of Abraham, and the people of `Imran from among the people to carry the message of Islam and convey His Call.

As for Adam, Allah created him with His own Hands and made the angels prostrate for him. He made Noah the first messenger to the people of the earth. He chose Abraham, the owner of the pure monotheism from among the family of Abraham. Muhammad (peace be upon him) is one of the offspring of Abraham. He is the best and the noblest of Allah's Creation and the Seal of Prophets. He chose `Imran from the family of `Imran who was the father of Mary, the mother of Jesus, the noble Prophet of Allah.

{ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللهُ سَمِيعٌ عَلِيمٌ } [آل عمران: ٣٤]

34- Those are a blessed offspring; one after another, in religion and helping one another. Their monotheism is one, their message is one, and their call for the truth is the same.

Allah hears the supplications of His Servants, whether secretly or publicly, All-Acquainted with them and with their work, so He chooses of them the people whom He wants to carry His Message.

{ إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ العَلِيمُ } [آل عمران: ٣٥]

35- Remember what the mother of Mary, the wife of `Imran, said after she had become pregnant, she said: "O Allah, I vowed to make my pregnancy purely for Your Worship and dedicated to serve the church in Jerusalem, so accept it from me, for Your are the Most-Honorable and the Respondent Who hears my supplications and You know the truthfulness of my intention.

{ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَاللهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالأُنْثَى وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ } [آل عمران: ٣٦]

36- When she gave birth, she said: "O Lord, I gave birth to a female, and Allah is Acquainted with her baby. She said: "A male is not like a female in worship, power, and forbearance of hardship, especially in the service of the Church for which she vowed to dedicate her pregnancy. The boys are the ones who used to be dedicated for such work and not female. She said: "I called her Mary and I protected her and her offspring against Satan, which is cast from Your Mercy, and deposited her in Your Protection and Care.

{ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا المِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللهِ إِنَّ اللهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ } [آل عمران: ٣٧]

37- So, Allah accepted her vow because of her sincerity. Allah reared Mary well, facilitated for her the reasons for admission, and made Prophet Zechariah her guarantor and guardian. He was the first responsible at the center of worship in the Jerusalem and she leant from him a lot of knowledge and good works, thus she was reared blessed and ready for a great matter.

Whenever Zechariah entered upon her the place of worship, would found there food and fruit, he was amazed and said to her: "Where did you get this sustenance, Mary? She would answer in modesty, submissiveness, and faith: It is from Allah. He is the One Who gives without measure, for He is Generous and Full of bounty.

{ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ } [آل عمران: ٣٨]

38- When Zechariah (peace be upon him) recognized that righteousness, worship, dedication, and devotion to serve, his heart moved with the love of good offspring to be extension to his family and for his work. He was an old man and his wife was barren, however, he did not despair because Allah is capable of everything. He supplicated his Lord in submissiveness, and said faintly: "O Allah, I ask You to grant me a pious child to be the joy of my eyes and You hear my supplication, beseech to You, and You know my desire for good offspring.

{ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ } [آل عمران: ٣٩]

39- Thereupon, Allah responded to his supplication, and angels called him while offering Salah in the place of his secret supplications to Allah and the place of his Salah saying: Verily, Allah gives you glad tiding of a son from your offspring whose name is John, son of Zachariah (Yahya ibn Zakariya) confirming with prophethood of Jesus, the son of Mary, who was begotten by a word from Allah. That word was "Be."

. He prevented himself from desires, so he does not have sexual intercourse with women, and an inspired and generous prophet, who was known for uprightness.

{ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ } [آل عمران: ٤٠]

40- Zachariah (peace be upon him) said in submissiveness, secret supplication, and longing: "O Lord, how could I have a child and I have grown old and my wife is sterile?

He said that to mention the favor of Allah, glorifying His Power, and showing astonishment of it, not thinking of its impossibility.

Thereupon, Allah said to him: This is the command of Allah. Nothing disables Him and nothing is greater than Him, and He does whatever He wants of the extraordinary things and magnificent events.

{ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ } [آل عمران: ٤١]

41- Zechariah said: O Lord, I ask You to make a sign for me in order to know the occurrence of pregnancy to receive it with praise and thanks. Allah said to him: The sign is that you will not be able to talk for three days but only gesture, despite your ability to mention Allah. Mention Allah frequently, praise Him for this blessing, and glorify Him day and night.

{ وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ } [آل عمران: ٤٢]

42- The angels said to Mary (peace be upon her): Allah has chosen you for your frequent worship and for your honor. He made you pure, chaste, and dignified, and favored you to all women of the world.

{ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ } [آل عمران: ٤٣]

43- O Mary, worship your Lord frequently, keep to His Obedience, keep to reverence and submissiveness to him, prostrate for Him, glorify Him, and be one of those who bow to him as a prelude to something great.

{ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ } [آل عمران: ٤٤]

44- O Prophet, the story that We narrate to you from the news of Zechariah, Yahya, and Mary is part of the unseen that We reveal to you. You know nothing about it before this time and you were not present with the guardians of the church to know the speech, the dispute, and the toss that took place in order to choose someone to take care of Mary after she had fulfilled her vow and put her there. They did that for the sake of the reward until Allah destined that Zachariah (peace be upon him), who was their leader and master, was the one who took care of her.

{ إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ } [آل عمران: ٤٥]

45- This was the great matter that the angles came with to Mary (peace be upon her), when they said to her: Indeed, Allah gives you glad tiding of a boy whom you beget by the will of Allah and he shall be part of Him (like all human beings who are part of Allah's Soul), and he shall be created by a word that is "Be" and he shall be. His name is Jesus son of Mary, in relative to his chaste mother because he has no father. He shall be revered and of high status at Allah in this world and in the Hereafter. Allah shall make him a great prophet from the prophets who bore great deal of hardships. He shall send him a holy book; that is the Gospel. Thus, he shall have a great status in the Hereafter at his Lord in order to intercede for those whom Allah gave him permission and shall accept from him. Moreover, he shall be close to Allah along with the other prophets (peace be upon them).

{ وَيُكَلِّمُ النَّاسَ فِي المَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ } [آل عمران: ٤٦]

46- He shall speak to people in the cradle; it will be a miracle from Allah. He shall call them to the worship of Allah Alone as he does so when he grows old and he shall be among the accepted righteous ones at Allah.

{ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكِ اللهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ } [آل عمران: ٤٧]

47- The chaste and the pure Mary said: "O Lord, how could I beget a child without having sexual intercourse with a man?
The angels said to her that Allah says: This is His Command and nothing disables Him, so He create whatever He wants the way He wants and in whenever He wants. When He wants something, He just says "Be" and that thing will be without delay.
Mary makes sure of the ability of Allah, her puzzlement is removed, and her heart feels comfortable.

{ وَيُعَلِّمُهُ الكِتَابَ وَالحِكْمَةَ وَالتَّوْرَاةَ وَالإِنْجِيلَ } [آل عمران: ٤٨]

48- Allah teaches Jesus Christ writing and gives him wisdom. Thereby, he distinguishes right, follows it, and put things in their proper place so that he could be of the people of intellect. He also teaches him that was revealed to Moses (peace be upon him), the Gospel that was revealed to him, and he memorized them both. The Torah was the basis of the religion to which he called the people, and the Gospel is a complement and revival to it with the violation or modification of some rulings which were few.

{ وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ } [آل عمران: ٤٩]

49- Allah shall make him a messenger to the Children of Israel, and would explain to them the religion of Allah by the magnificent miracles that were given to him: I have come to you with a sign and guidance from your Lord in order to know that I am His Messenger. I shall fashioned for you a bird out of that clay then I shall blow therein and it shall fly by the will and the ability of Allah; you shall see it by your naked eyes.

I shall cure the blind and make him see.

I shall heal the leprosy (white spots inflict the body).

I shall revive the dead by the will of Allah.

Allah supported Jesus by miracles that suits his age. He was revealed in a time where medicine and doctors were widespread, so he brought something to disable them and takes away their minds so that no body could lean to something to deny him.

He said: I shall tell you of what you eat in the same time you eat it and what you save in your houses for tomorrow.

All this is a hard evidence and a proof that I was sent to you as a prophet if you are truly believers.

The One who destined all that for His Servant, nothing will disable Him to create someone without a father because He is All-Able of what He wants, so believe in what is right and do not transgress.

{ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللهَ وَأَطِيعُونِ } [آل عمران: ٥٠]

50- I was sent to you to confirm the rulings that were mentioned in the Torah and restore the rulings that were mentioned therein. I also came to make lawful to you some of what was forbidden to you, and I came you with miraculous signs that attest my truthfulness as a messenger, so keep to the obedience of Allah, avoid disobeying Him, and obey Me in all that I command you with or prohibit you to do.

{ إِنَّ اللهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ } [آل عمران: ٥١]

51- Allah is my Lord and yours. You and we subject to Him in servitude and obedience, so keep to worshipping and obeying Him because it is the Straight Path that pious Muslims follow.

{ فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللهِ قَالَ الحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللهِ آَمَنَّا بِاللهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ } [آل عمران: ٥٢]

52- When Jesus (peace be upon him) felt that they insist on disbelief and going into the way of aberrance, and they wanted to kill him, he said to the people: Who shall follow and help me in calling to the religion of Allah?
The Apostles who were the elite among the Children of Israel said: We are the supporter of the religion of Allah and His Messenger. We shall aid and support you because we had believed in Allah as our Lord and you as a messenger, so be our witness that we have submitted to the command of Allah and devoted ourselves to Him.

{ رَبَّنَا آَمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ } [آل عمران: ٥٣]

53- O Allah, we have believed in the Scriptures that you sent down and followed Your Messenger, Jesus son of Mary, in all that he commands and prohibits, so write us from the witnesses with the nation of Muhammad (peace be upon him) because they are witnesses to people.

{ وَمَكَرُوا وَمَكَرَ اللهُ وَاللهُ خَيْرُ المَاكِرِينَ } [آل عمران: ٥٤]

54- The disbelieving group who opposes Jesus (peace be upon him) moved to kill him in cold blood after he had been accused lying and sorcery, and after claiming falsly his pure and chaste mother with adultery, and reported him to the king. However, Allah spoiled their plots because Allah is more Powerful than they are, Most precise, Wise, All-Able to revenge.
Al Baghawy said: The word "*Makr*" in Arabic in regard of the creatures means: Malice, plot, and deception. However, "*Makr*" in regard of Allah means: Respite the servant for a while and taking him suddenly from where he does not know. He said also that the meaning is: The *Makr* of Allah in this Ayah means that He made the one who wanted to kill Jesus (peace be upon him) exactly looks like him until he was killed!

{ إِذْ قَالَ اللَّهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ } [آل عمران: ٥٥]

55- Allah said to His Prophet, Jesus: I shall make your eyes sleep, I shall lift you to me, bring you out from among the infidels who wanted to kill you, I shall rescue you of them, and I shall make those who followed you superior to those Jews who disbelieved in you. They shall be superior to them until the Day of the Recompense and when they come to Me on the Day of Resurrection, I shall judge among you in the matters you disputed about in the world, I shall show you the truth, and distinguish those corrupted their religion and denied it from those who kept to it, followed My Prophets and their teachings and committed to that.

{ فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ } [آل عمران: ٥٦]

56- As for those who disbelieved of them, I shall torture them painfully as a retribution for their disbelief and obstinacy, in this world and in the Hereafter. This was the case of the Jews who disbelieved in Christ (peace be upon him), so they were punished with death, captivity, and humiliation, and in the Hereafter their fate shall be fire.

No one shall be able to prevent them or save them from the torment of this world and of the Hereafter.

{ وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ } [آل عمران: ٥٧]

57- As for those who believed in Allah and in His Messengers then followed his faith with good deeds as the believers do, Allah shall give them full reward, in the world by giving them win and victory, and in the Hereafter by the everlasting bliss. Allah hates the unbelievers who prefer delusion and aberrance to faith and guidance, and He shall not bestow mercy upon them.

{ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ } [آل عمران: ٥٨]

58- The story that We narrated to you about Jesus (peace be upon him) is from the revelation of Allah to you and from His precise speech with no doubt.

{ إِنَّ مَثَلَ عِيسَى عِنْدَ اللهِ كَمَثَلِ آَدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ } [آل عمران: ٥٩]

59- The similitude of Allah's Power in the creation of Jesus without a father is like His Ability of creating Adam without a father or a mother. He created him from dust and said to him "Be Adam." The One who created Adam is capable of creating Jesus; if Jesus was created without a mother, Adam was created without a father and a mother. Allah wanted, by this creation, to show His Ability of creation without an earlier example: from a male and a female.

{ الحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ المُمْتَرِينَ } [آل عمران: ٦٠]

60- It is the just words, the true proof, and the right evidence on the ability of Allah, the Creator and the fashioner, o Messenger of Allah. It is the true words about Jesus, the son of Mary, and the other claims are aberrance, so do not doubt anything of that.
It is a method of making you firm on the truth and in order that Muslims and those who want to believe know him, so the Messenger of Allah (peace be upon him) was in no doubt about that.

{ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ العِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللهِ عَلَى الكَاذِبِينَ }

[آل عمران: ٦١]

61- A delegation of Christians of *Najran* (Yemen) came to the Messenger of Allah (peace be upon him) arguing him about Jesus (peace be upon him), claiming that He is Allah, His Son, or the third of three gods. Thus, they did not believe and were not convinced by the proofs that the Messenger of Allah (peace be upon him) presented to them to prove that he was a prophet from the servants of Allah. So, he called them to *Al Mubahalah* (to supplicate and sincerely invoke the curse of Allah upon those who lie) as mentioned in the interpretation of the Ayah:
When their scholars argue and dispute with you about Jesus and his mother after you had known all about him and heard about him and did not retract their old beliefs then tell them: Let's bring our children and wives then

supplicate and beseech Allah to make His Curse on the liars of us in the matter of Jesus.
They said: We shall consider this matter and will come to you tomorrow.
In the following day, the Messenger of Allah (peace be upon him) took the hand of `Ali, Fatima, Al Hassan, and Al Hussein (may Allah be pleased with them all) and called the leaders of the delegation of the Christians, "Al Sayyid" and "Al `Aqib" to attend Al Mubahalah. They did not respond and were content with paying the tribute. The news of Al Mubahalah is mentioned in Sahih Al Bukhari.

{ إِنَّ هَذَا لَهُوَ القَصَصُ الحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللهُ وَإِنَّ اللهَ لَهُوَ العَزِيزُ الحَكِيمُ }

[آل عمران: ٦٢]

62- This story that we narrated to you, O Prophet of Allah, is the truth without doubt and not the fabrications and lies of the Christians. Allah, the One and the Only Who has no partner. He neither has a son nor a father; He did not beget nor begotten and He is the Almighty Who is capable of everything. He is the Wise and the All-Knowing Whom no one shares the ability and the wisdom.

{ فَإِنْ تَوَلَّوْا فَإِنَّ اللهَ عَلِيمٌ بِالمُفْسِدِينَ } [آل عمران: ٦٣]

63- If they turned away from monotheism and continued in their disbelief after they had seen all arguments and proofs. Thereby, they spoiled their purity, their knowledge was corrupt, and their hearts became black. Allah is All-Knowing of them and of their crime; nothing of what they did shall not miss Him, and He shall retribute them the worst for that.

{ قُلْ يَا أَهْلَ الكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ } [آل عمران: ٦٤]

64- O Prophet of Allah, say: "O people of the Scripture; Jews, Christians, and others; come to a compromise and a fair matter that will bring us together and make us disagree not with the messengers and the revealed Scriptures: That compromise is to worship none but Allah, do not associate a person, an idol, a fire, or a cross with Him in worship or anything that may corrupt our devotion to Him, and not to obey anyone other than Allah no matter how great he or she is. We also should not obey the rabbis and scholars when they make lawful or prohibit something that Allah did not legislate. If they

turned away from this compromise and refused to comply to that fair call, say to them: You are our witnesses that we shall hold firmly with the religion of Islam that Allah legislated to all prophets, and we shall be loyal to Him in belief and worship."

{ يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ } [آل عمران: ٦٥]

65- O People of the Scriptures, why did the Jews claim that Abraham (peace be upon him) was one of them, whereas the Christians did not claim that? How did you claim that and he had been sent before the Torah was revealed to Moses and before the Bible was revealed to Jesus; do not you think that this claim was contrary to the mind? Do not you think of that?

{ هَا أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ } [آل عمران: ٦٦]

66- You have disputed about the distorted Scriptures which were with you while you know what was written therein, so what about the things which you do not have knowledge about! Allah is the One Who knows that because He knows the unseen matters but you do not know that.

{ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ } [آل عمران: ٦٧]

67- The truth is: Abraham was neither a Jew nor a Christian, but he was a Muslim. He did not embrace any religion but Islam and he was never a polytheist like yourselves.

{ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللهُ وَلِيُّ الْمُؤْمِنِينَ } [آل عمران: ٦٨]

68- The most entitled people to follow Abraham are those who followed him and resorted to his legislation in judgment and Prophet Muhammad (peace be upon him) who has the same religion and the same *Shari`ah* then those who believe in the same faith.

{ وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ } [آل عمران: ٦٩]

69- You have envied a group of the People of the Scriptures because they hated to see you guided. The Jews also hated you and wished that you were aberrant and straying. They exerted much effort to mislead you and they plotted, argued, and confused you, but the result of that came back against themselves. They trapped themselves in the aberrance without knowing that they plot against themselves.

{ يَا أَهْلَ الكِتَابِ لِمَ تَكْفُرُونَ بِآَيَاتِ اللهِ وَأَنْتُمْ تَشْهَدُونَ } [آل عمران: ٧٠]

70- O People of the Scriptures, why do you deny the facts that are quite clear? Why do you disbelieve in the signs of Allah while you know its validity and why do you deny the proofs after you had known that they were sufficient and hard evidence against you?

{ يَا أَهْلَ الكِتَابِ لِمَ تَلْبِسُونَ الحَقَّ بِالبَاطِلِ وَتَكْتُمُونَ الحَقَّ وَأَنْتُمْ تَعْلَمُونَ } [آل عمران: ٧١]

71- O People of the Scripture, why do you conceal the description of Prophet Muhammad (peace be upon him) that was mentioned in your Scriptures? Why do you hide the truth, mix it with falsehood, and waste it on purpose while you know that very well?

{ وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الكِتَابِ آَمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آَمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آَخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ } [آل عمران: ٧٢]

72- From the methods of plots of the People of the Scriptures against Islam and Muslims a group of them said to mislead the weak-faith people and turn them away from Islam: Show faith in the beginning of the day, and deny it at the end of it so that some people who believed may abandon their religion as you did and would say: "Verily, the Jews have knowledge and they reverted because they knew a defect in Islam, hence, confusion and disorder take place in their rows and the faith of people will shake!

{ وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللهِ أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ } [آل عمران: ٧٣]

73- They shall say: Do not trust but only the people of your religion, and do not feel comfortable except for those who follow your religion, and do not display your secrets but to your group.
O Noble Prophet say: The Straight way and the right guidance is that which Allah sent down to His Messenger in the Qur'an and He does not guide anyone to it except those who seek the truth and devote themselves to Him.
They shall say: Do not show to them the knowledge that supports their religion so that they may not take this as a proof against you at Allah on the Day of the Recompense.
Say to them: All matters are in the hands of Allah Who is the Bestower of favor and grace, the Owner of wide generosity and great favors, so He gives them to whomever He wants and withholds them from whomever He wants.

{ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ } [آل عمران: ٧٤]

74- He (Glory be to Him) singles out of His Servants whomever He wants. He singled out Muslims by great favor when He gave them the legislation of Abraham (peace be upon him) and made Prophet Muhammad (peace be upon him) follow that legislation. He is of great benevolence and favor, and His Mercy encompassed everything!

{ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ } [آل عمران: ٧٥]

75- There are some people from the People of the Scriptures if you entrusted them with a amount of money, whatever much it is, they would pay it back honestly without taking some of it. However, there are some people if you entrusted them with a mount of money, whatever few it is, they would deny it and do not pay it back unless you keep asking them to pay. That is because they said: "There is no blame against them to cheat, trick, and eat up the monies of the Arab because their religion allow that." This is from the moral of the Jews and this is their status with all the people other than the Jews and not with the Arabs alone. They lied against Allah and His Book because Allah does not command lewdness. It is not permissible for anyone

to eat up the money of another falsely, but the Jews are the ones who fabricated this saying because they are the masters of falsehood and lie.

{ بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللهَ يُحِبُّ الْمُتَّقِينَ } [آل عمران: ٧٦]

77- Yes, the people who keep their promises and are pious are the one whom Allah loves. If the People of the Scriptures keep their promises and leave betrayal, they will obtain the love of Allah. If they keep their promises, they have to believe in what has been mentioned in their books that is to believe in Muhammad (peace be upon him). Their piety means to abandon treason, avoid attributing lies against Allah, and avoid the distortion of the Torah.

{ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآَخِرَةِ وَلَا يُكَلِّمُهُمُ اللهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ } [آل عمران: ٧٧]

77- Those who alter the things that Allah entrusted them such as to believe in Muhammad (peace be upon him), and their saying: "By Allah we shall believe in him and help him," they exchange it for few money from the vanities of the world. They break the promise and betray the trust, therefore those people have no share in the Hereafter. Allah shall not speak to them, shall not look at them with mercy on the Day or the Recompense, He shall not praise them, or purify them from their accumulative sins, but He shall turn away from them, be angry with them, and shall throw them into fire to be tortured therein.

The Ayah is general for that. It was reported in the two authentic books of Hadith (Al Bukhari and Muslim) that it was revealed concerning those who make a vow by Allah on something and do not care. Thereupon, the Messenger of Allah (peace be upon him) said: "Whoever takes a false oath to deprive somebody of his property will meet Allah while He will be angry with him." So, Allah revealed this Ayah confirming this meaning which Ibn Mas`ud (may Allah be pleased with him) as reported in Sahih Al Bukhari and others.

{ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللهِ وَمَا هُوَ مِنْ عِنْدِ اللهِ وَيَقُولُونَ عَلَى اللهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ } [آل عمران: ٧٨]

78- There is a group from the People of the Scriptures; Jews, turn away from the revealed Scriptures to the distorted ones by altering diacritics to change the meaning. They do that to falsify and interpret the texts to match their whims and to trick the ignorant that that distorted texts are from Allah, whereas they were not from Allah. They are liars and they know that and deliberately do that.

{ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللهُ الكِتَابَ وَالحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ } [آل عمران: ٧٩]

79- This is a reply to those who said that a Prophet should be worshipped, whether the Christians said that Jesus, son of Mary commanded them to worship him or some of them came asking prophet Muhammad (peace be upon him) whether he calls them to worship him as the worship of Jesus (peace be upon him)! The Allah, the Almighty said which means:
It is not permissible for a person to whom Allah revealed the Book that speaks of the truth in which Allah commanded people with believing in Him alone and devote the worship for Him. He gave him a mind and understanding, revealed to him and made him a prophet then that mans says, while he is a servant of Allah: "O people, be my servant and not the servants of Allah or associate me with Him. This saying is not proper for a prophet or for anyone of the people. Worship is not for the servants, but it is only for the Creator of the servants.
However, the right is that Prophet should say to the people: Be wise, forbearing, knowledgeable, and holding firm with the obedience of Allah and His Religion by following and having patience for teaching, reading, and memorizing the Book.

{ وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا المَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ } [آل عمران: ٨٠]

80- A Prophet should say to the people: Allah does not command them to worship the angels or the prophets. Do the Prophets command you to worship other than Allah that is total disbelief? The Prophets do not command people but with faith and devotion to Allah in worship; this is what the Prophet called you to, O Muslims, such as worshipping Allah Alone without no partner?

{ وَإِذْ أَخَذَ اللهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ } [آل عمران: ٨١]

81- Allah took the Covenant and the Charter from every prophet that He sent from Adam to Jesus (peace be upon him) that He sent down the Scriptures and gave you wisdom. No matter the knowledge you have, when a messenger comes to you, you have to believe in, follow, and support him. Do not let the prophetic message and the knowledge you have stop you from following and supporting him.

Allah, the Almighty, said to them: Have you agreed to that which I commanded you to do and took the covenant and the Charters to that? They said: "We have admitted that and agreed to it.

Allah, the Almighty, said which means: Let some of you bear witness to that recognition and I do bear witness too.

The same testimony is asked from their followers too because each prophet commended to follow the next prophet.

{ فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الفَاسِقُونَ } [آل عمران: ٨٢]

82- So, whoever turns away from that after the covenant, the conformity, and testimony had been taken from them, they are rebellious and obedient.

{ أَفَغَيْرَ دِينِ اللهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ } [آل عمران: ٨٣]

83- Do those opponents want another religion other than the religion of Allah, to whom everyone in the heavens and on the earth have surrendered, whether voluntarily of forcibly. They are all, believers and disbelievers, under the authority of Allah, the Almighty, His Decree, which is not rejected, and their final destination shall be to Him on the Day of the Recompense to retribute them for their actions.

{ قُلْ آمَنَّا بِاللهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ } [آل عمران: ٨٤]

84- O Prophet, you and the believers say: We believed in Allah Alone, in the Qur'an which He revealed to us, and in the Scriptures that He revealed to His prophets: Abraham, Ishmael, Isaac, Jacob, the tribes, they are the children of Jacob (peace be upon him), the sheets, the revelation, the Torah that was given to Moses, the Bible which was revealed to Jesus as well as the revelations and miracles that were sent down to all messengers. We do not distinguish between any of them, so we believe in them all. We are not like the People of the Scriptures who believe in part of the Scriptures and do not believe in some. We submit to the command and the wisdom of Allah. We are devoted to Him in worship, obey Him in that which He commanded, abstain from that He forbade, and believe in all that He asked us to believe in.

{ وَمَنْ يَبْتَغِ غَيْرَ الإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الآَخِرَةِ مِنَ الخَاسِرِينَ } [آل عمران: ٨٥]

85- Whoever adopts other than the religion of Islam as a way and method such as a doctrine, a religion, an idea, or a system, Allah will not accept it from Him. There is no need for people's whims, but the only need is to belief and acting according to the legislation of Allah. Therefore, whoever refuses and adopted other than the religion of Allah, Allah shall not accept it from him and he shall be of the losers where the everlasting agony awaits him for refusing the clear truth and for preferring falsehood to guidance.

{ كَيْفَ يَهْدِي اللهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ البَيِّنَاتُ وَاللهُ لَا يَهْدِي القَوْمَ الظَّالِمِينَ } [آل عمران: ٨٦]

86- How Allah could guide some people to the truth after they had converted from Islam and after they had believed in Allah and admitted the Prophethood of Prophet Muhammad (peace be upon him)! The proofs were set against them and the matter was crystAl Clear to them. Indeed, they wronged themselves by apostasy, returning to misguidance, and preferring temptation to guidance.

{ أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللهِ وَالمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ } [آل عمران: ٨٧]

87- The retribution of those people is the expulsion from the mercy of Allah and the curse of Allah, the curse of His Angels, and the curse all people shall be on them.

{ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ العَذَابُ وَلَا هُمْ يُنْظَرُونَ } [آل عمران: ٨٨]

88- Their retribution is Hell Fire; it will not be alleviated for an hour and they shall not be respited. If they were to be back to the world, they would have repeat the forbidden acts they used to do.

{ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ } [آل عمران: ٨٩]

89- Except those who repent to Allah after their apostasy by believing in him, perfecting their faith, and reforming what they used to corrupt. Those people whose actions have changed to be right and their behaviors were good, Allah would accept their repentance and bestow upon them His Forgiveness because He is Oft-Forgiving with His Servants and always shows mercy to them.

{ إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ } [آل عمران: ٩٠]

90- Those who disbelieved after Allah had guided them to faith then their disbelief increased, and continued to do that until they died, Allah would not accept their repentance when they die and those are the straying ones who spent their lives in the way of corruption and disbelief.

From the examples of increasing disbelief is to deny the proofs and the successive signs.

{ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الأَرْضِ ذَهَبًا وَلَوِ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ } [آل عمران: ٩١]

91- Those who disbelieve then dies as disbelievers, Allah shall not accept the actions they used to do and shall not accept any ransom for their lives even if the ransom is gold which is as equal as the entire earth. They shall have a painful torment and their will not be no one to help them to push away or alleviate the torment.

{ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ } [آل عمران: ٩٢]

92- You shall not attain righteousness (i.e., the righteous work or its reward which is Paradise) until you spend for the sake of Allah from the kind of property you like, such as to spend charities or other kinds of charitable deeds for the sake of Allah. And whatever you spend, whether small or big, good or bad, lawful or unlawful, Allah is Well-Acquainted with it and with your own intentions for which He shall retribute you.

{ كُلُّ الطَّعَامِ كَانَ حِلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ } [آل عمران: ٩٣]

93- All kinds of food were lawful to the children of Israel except those kinds which Israel (Jacob peace be upon him) prohibited on himself before the Torah had been revealed to Moses. Perhaps, he prohibited them for a disease or a vow then the Children of Israel followed him; this was not described in the Torah. Later on, some kinds of food were prohibited on them because of other circumstances as a punishment for them for their consecutive sins.

O Messenger of Allah, say to them: Bring the Torah and read it to admit the authenticity of what I have told you, o Jews or to make sure of your truthfulness, if you were truthful. They were stunned and did not bring them.

{ فَمَنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ } [آل عمران: ٩٤]

94- So, whoever attributed lies against Allah and claimed something untrue after the proof and the truth had been clear, they shall be oppressors and unfair because they had transgressed the truth for falsehood.

{ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ } [آل عمران: ٩٥]

95- O Prophet of Allah, say to them: Allah has said the truth in all that He told and legislated in the Glorious Qur'an. So, follow the religion of Abraham which was away from polytheism and that called to the pure monotheism as Allah explained in the Qur'an. He was not one of the polytheists, so why do the People of the Scriptures associate partners with Allah and claim that they are the heirs of Abraham (peace be upon him)?

{ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ } [آل عمران: ٩٦]

96- Surely, the first house of worship that was built on earth for people in order to worship Allah therein was the Sacred House that Abraham (peace be upon him) built in Makkah. He established it by the command of Allah, therefore, its good was abundant, its benefit was plenty, the reward of those who go there was great, and it was made as guidance to them because it was their direction of Salah.

{ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ البَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللهَ غَنِيٌّ عَنِ العَالَمِينَ } [آل عمران: ٩٧]

97- Therein are clear signs for the noble status that Allah singled it out with, such as the Station of Abraham that Abraham used to build the House and therefore, offering Salah there is desirable. It also contains the Black Stone and the Well of Zamzam. The prophets, the sent messengers, the pious and the religious people directed to. The reward for actions is doubled therein many times and Allah destroyed every tyrant who intended to do harm therein.

However, those who enter the House are secure and none of them shall be in danger.

Allah (Glory be to Him) has ordained Hajj once in a lifetime for those who are able: Physically, financially, and securely as the jurists mentioned in details.

It is one of the pillars of Islam.

Those who deny the Hajj which Allah has ordained, Allah is in no need for their Hajj and He is in no need for the worship of all the people. Allah only legislated Hajj because of the great reward that the Hajji obtains. Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew. As reported by Al Bukhari in his Sahih.

{ قُلْ يَا أَهْلَ الكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللهِ وَاللهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ } [آل عمران: ٩٨]

98- O Prophet of Allah, say to the infidels of the Jews and the Christians: O the People of the Scriptures, why do you deny the hard proofs and the clear evidence that Allah sends down to you? Allah witnesses your actions that

contradict the truth that He has sent down, such as disobeying the Messenger and fighting his message.

{ قُلْ يَا أَهْلَ الكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللهِ مَنْ آَمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ } [آل عمران: ٩٩]

99– Say to them: Why do you prevent the people from believing in Allah, you stand a barrier between them and the truth, and you choose thereby the false path rather than the straight one. You are witnesses to the truthfulness of the signs of Allah and you are sure of the truthfulness of the Messenger (peace be upon him) because of the knowledge that you have and the signs which you see that match what the Prophet (peace be upon him) came with. Verily, Allah is not Oblivious of what you do and He shall reckon you for your disbelief and blocking the way of faith.

{ يَا أَيُّهَا الَّذِينَ آَمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ } [آل عمران: ١٠٠]

100- O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed, out of envy because Allah has provided you with favor and sent you the Prophet (peace be upon him). Therefore, do not trust in them or in their methods and do not receive from them or quote from them because this is an evidence for your weakness and their power.

{ وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيْكُمْ آَيَاتُ اللهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ } [آل عمران: ١٠١]

101- And how would you disbelieve, while to you are recited the Ayahs of Allah, see the signs coming down, and among you is His Messenger (Muhammad peace be upon him); his miracles are present before your eyes and all that help you to have strong faith and keep you firm? Disbelief is away from you as long as you take your knowledge from the Glorious Book and as long as you do not listen to the People of the Scriptures and the vanities of the infidels. Verily, those who hold with the way of Allah and rely on Him truly, He shall guide them to His Straight Path, make them firm on faith, and make them do the right actions.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ } [آل عمران: ١٠٢]

102- O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. Obey Him, be thankful to Him, and remember Him always, fight for His Sake as should be, be firm on that, keep your Islam in all your conditions in order to die as Muslims (with complete submission to Allâh) because whoever keeps hold of something, he shall die holding it and would be resurrected as such on the Day of the Recompense.

Many Qur'an commentators adopted the view that this Ayah was abrogated
Fear Allah as much as you can. } As for those } by Allah's Saying:
The meaning is to fear commentators who did not adopt that view, they said:
Allah as should be as long as that is in your capacity.
The Ayah was not Ibn `Abbas (may Allah be pleased with him) said:
abrogated but the meaning of { as should be } is to fight in the way of Allah as should be, should not fear any one, be righteous, and deal with people justly even if the right is against themselves, their fathers, and their children.

{ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ } [آل عمران: ١٠٣]

103- Hold firm with covenant of Allah and in the Qur'an which Allah revealed to you and with which you were guided. Be brothers, united, and love one another. Do not disagree like the Jews and the Christians did, lest you separate and hate one another like they did. Remember the favor of Allah upon you when you were enemies, killing one another in continuous wars, so He combined between your hearts by this true religion and you became loving brothers by its favor and blessing. You aid one another, treat one another kindly, and bestow mercy upon one another after you were about to enter Hell Fire because of your disbelief, but He rescued you by this religion, guided you to faith, and saved you from Hell. Allah explains to you His Signs to be firm on guidance and strengthen your faith.

{ وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ } [آل عمران: ١٠٤]

104- Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al Munkar (polytheism and disbelief and all that Islâm has forbidden). They should call to virtue, truth, and justice, and forbid vice, falsehood, and oppression. It is not an easy mission because you will clash with people's natures, desires, benefits, and interests. Those who do this hard mission shall be of the successful and winners.
Ibn Kathir said: The meaning of this Ayah is there should be a group of people in the *Ummah* (the nation of Islam) to do that mission, although this mission is obligatory on every individual in the nation as was reported in Sahih Muslim, on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: "He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith."

{ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ } [آل عمران: ١٠٥]

105- Do not be like the previous nations, such as the People of the Scriptures and others who differed and disagreed with one another despite the proofs that were presented against them and despite the clear proofs they have. Consequently, their punishment was defeat, humiliation, trial, and fighting one another in the world and their punishment shall be a great torment on the Day of the Recompense as retribution to their turning away from the religion of Allah, therefore, do not be like them lest you may be inflicted by the same punishment.

{ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ } [آل عمران: ١٠٦]

106- On the Day of the Recompense, the faces of the people of faith and good shall be bright, full of joy and happiness, and shiny, whereas the faces of the disbelievers and the hypocrites will be black and miserable because of sadness, worry, and distress. It will be said to the hypocrites and the apostate from the people of disbelief and hypocrisy whose faces turned into black: Have you disbelieved after you had tasted the taste of faith and known the truth? Then, taste the torment as retribution to your disbelief and preferring the falsehood to the truth.

{وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللهِ هُمْ فِيهَا خَالِدُونَ} [آل عمران: ١٠٧]

107- As for those whose faces became bright and shinny, rejoicing with good, they shall enter the Paradise of Allah and stay there forever; in uninterrupted joy and happiness.

{ تِلْكَ آيَاتُ اللهِ نَتْلُوهَا عَلَيْكَ بِالحَقِّ وَمَا اللهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ } [آل عمران: ١٠٨]

108- These matters are proofs and clear signs which We send down to you, O Prophet of Allah with truth and justice in order that people would be careful about what they take and what they leave. Verily, Allah does not want to impose hardship or oppress people because He is the Just judge, however, if they oppressed themselves and disbelieved, they would throw themselves into destruction.

{ وَللهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَإِلَى اللهِ تُرْجَعُ الأُمُورُ } [آل عمران: ١٠٩]

109- Allah does not need the obedience of anyone and the worship of people does not increase His Kingdom or decrease it if He gives or withholds. He is All-Rich, wit wide dominance, he has the heavens and the earth, and everything shall return to Him because He is the Controller and Disposer of all things. So, a person should think about his fate and obey his Lord in order to succeed and receive a good reward.

{ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالمَعْرُوفِ وَتَنْهَوْنَ عَنِ المُنْكَرِ وَتُؤْمِنُونَ بِاللهِ وَلَوْ آمَنَ أَهْلُ الكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ المُؤْمِنُونَ وَأَكْثَرُهُمُ الفَاسِقُونَ } [آل عمران: ١١٠]

110- O nation of Islam, you are the best nation and the most beneficent to people where you command the people with good, spread the truth and justice, exhort to virtues and good morals; forbid deniable acts, vice, and bad morals; and believe in Allah, the One; you worship Him and do not associate anything with Him.

If the People of the Scriptures (the Jews and the Christians) believed (as you did) in what was sent down to Muhammad (peace be upon him), were guided to the truth, abandoned polytheism and disbelief, it would be better for them in their world and their Hereafter. However, a few of them did that but most of them kept to aberrance and disbelief. They preferred lewdness and disobedience, and did not keep the promise of Allah with His Prophets which is their commandment to their nations to follow the unlettered Prophet and aid him.

You are the best nation } was meant } It was mentioned that Allah's saying: only for the era of the Prophet (peace be upon him, whereas other scholars said that the Ayah is general. They said: The correct is the Ayah is general for the entire nation; each century shall be assessed through its people and the best century is the century to which the Prophet (peace be upon him) was sent. This nation preceded the other nations and gained that excellence because of the Prophet (peace be upon him) because he is the best person among Allah's Creation and the most honorable Prophet. Allah sent him with complete legislation which no prophet or messenger had been given before.

I said: The matter which shows that this nation is connected with enjoining with good, forbidding of evil, and believing in Allah is the Ayah itself, thus if this nation does not enjoin good and forbid evil, it will not have this virtue.

Allah knows the best!

{ لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ } [آل عمران: ١١١]

111- The People of the Scriptures, especially the Jews, cannot harm you except for circumstantial slight harm. If fight took place between you and them, you shall be defeated severely, no one shall help them, and they will find no one to save them from your power.

That is what happened for sure. Allah humiliated the Jews and gave victory to Muslims over them. Likewise the Christians were defeated in the Levant and other territories and victory shall be the final destination of Muslims as long as they hold firm with the legislation of Allah and lifting the banner of Jihad in His Cause.

{ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللهِ وَضُرِبَتْ عَلَيْهِمُ المَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللهِ وَيَقْتُلُونَ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ } [آل عمران: ١١٢]

112- Allah sentenced them with humiliation and disgrace wherever they are. This became an attribute for them until it settled down in their feelings. They

shall never find rest or settlement except by being subject to the will of Allah i.e., to be *Dhimmi* (non-Muslims who live under the Muslim State) in the Muslim State and pay tribute, by taking protection from the people, or by conventions between them and major countries to protect them.
They are connected themselves with the wrath of Allah and stayed therein, so they cannot leave it even for a moment. The reason of this humiliation and correlated wrath is that they used to refuse to follow the truth, no matter how clear and powerful it is. They also denied the proofs and the miracles although they see them clearly with their naked eyes. Moreover, they committed a crime that no one can do but the worst people which is killing the prophets; the purest people, those who had the best morals, and the greatest among people. They killed them without any justification and without right, thus their wicked souls and their evil hearts decorated that for them out of stubbornness, haughtiness, and envy. The motive for all these crimes was their continuous disobedience to the commands of Allah, their transgression, and oppression.

{ لَيْسُوا سَوَاءً مِنْ أَهْلِ الكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ } [آل عمران: ١١٣]

113- They are not equal because some of them have believed, stayed firmly on the Straight Path, obeyed the legislation of Allah, followed His Prophet, recited the Ayahs of the Glorious Qur'an, stay up at night for voluntary night Salah, and supplicate Allah secretly in submission and reverence.

{ يُؤْمِنُونَ بِاللهِ وَاليَوْمِ الآَخِرِ وَيَأْمُرُونَ بِالمَعْرُوفِ وَيَنْهَوْنَ عَنِ المُنْكَرِ وَيُسَارِعُونَ فِي الخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ } [آل عمران: ١١٤]

114- They believe in Allah, the One and the Only, and believe in the Day of the Recompense. They also command the people with good, truth, and justice. They forbid evil, harm, and injustice, they compete with one another in good actions, and treat their believing brother kindly in cooperation, obedience, and piety. Those are the pious who did the good blessed actions after they had believed in Allah.

{ وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللهُ عَلِيمٌ بِالمُتَّقِينَ } [آل عمران: ١١٥]

115- All the good actions, piety, and benevolence which they do, they shall be rewarded for. Verily, Allah shall reward them the best because He is All-Knowing with those who fear Him and ask His Pleasure; nothing of what they do is hidden from Him.

{ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ } [آل عمران: ١١٦]

116- Indeed, those who disbelieved and denied that which Allah has revealed of truth, good, and guidance shall not benefit from the money which they accumulated and the palaces which they established. Their children and offspring cannot prevent the torment of Allah and their final destination shall be blazing Fire that comes to burn their faces and hearts on the Day of the Recompense; they will abide therein forever.

{ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ } [آل عمران: ١١٧]

117- The similitude of the disbelievers when they spend their monies for good and as human aid for a material benefit or others is like a severe cold wind that destroyed the garden of some people which is about to be ripe. The wind destroyed the fruits and plants because of the sins and oppression of their people. The property and the good of those disbelievers shall be ruined and destroyed. Their monies shall not benefit them except in the world, but in the Hereafter they shall have no share because they had enough of the worldly reward and did not save them to the Hereafter. They have oppressed themselves when they chose aberrance for themselves and sufficed with the worldly desires, so their monies and children shall not benefit them in the Hereafter because they destroyed their actions with their disbelief and aberrance.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ البَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ } [آل عمران: ١١٨]

118- O you who believe, do not trust the disbelievers, the hypocrites, and the People of the Scriptures, do not take them as friends consulting them in your affairs, or give them your secrets because they are not of you. They exert efforts to disagree with you and harm you with all effort, mockery, and plot they have. They would like to embarrass you and put you in troubles in

order to harm and take revenge of you. This is what they plan and this is what they say with their tongues. However, the hatred and enmity which they conceal in their hearts are much bigger than what they say publicly. This is a hard evidence for you in order no to take them as friends; do not establish intimate relations with them and do not open your hearts to them.
The Ayah was revealed concerning a group of Muslims who were establishing good relations with the Jews because they were their neighbors or allies in the *Jahiliyyah* (the Pre-Islamic Period of Ignorance), therefore, they were forbidden to establish these intimate relations with them for fear of sedition.

{ هَا أَنْتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الأَنَامِلَ مِنَ الغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللهَ عَلِيمٌ بِذَاتِ الصُّدُورِ } [آل عمران: ١١٩]

119- Here you are Muslims, you love the hypocrites because they show Islam publicly to you, however they do not like you. They hate you, try to plot against you all the time, and transmit your news to your enemies whom they like. You believe in the entire Book of Allah, whereas they are in doubt. Sometimes, they offer Salah in front of you, but if they were gathered, they would show their wrath, enmity, and hatred to you.
Say to them: Show hatred to Muslims as you like and perish in your rage because Allah shall complete His Religion, shall support His Religion and His Believing ones, and shall let down their infidel and hypocrite enemies. He is All-Knowing of the envy and hatred which their hearts conceal against Muslims and He shall retribute them in the Hereafter with the severe torment.

{ إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللهَ بِمَا يَعْمَلُونَ مُحِيطٌ } [آل عمران: ١٢٠]

120- The matter which confirms the enmity of the hypocrites to you is when Allah (Glory be to Him) gives you sustenance, provide you victory, or triumph, you find them in distress and sorrow. However, when something you hate befalls upon you such as famine or defeat, you find them happy and cheerful. So, do not be sad for that, protect yourselves from their evil by observing patience, keeping to Allah's Obedience, and rely on Him. Thereby, you shall not be harmed by their plot because Allah is Ever encompasses His Servants, All-Knowing of what they do, and nothing in this universe shall be except that He wants with His Estimation and Will.

{ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ } [آل عمران: ١٢١]

121- O Prophet, remember what happened in the Battle of *Uhud* (A battle took place in the third Hijri year between Muslim and the infidels) when you set out from your house wearing the war uniform and made up your mind to fight against the infidels after consulting your friends. Remember when you were arranging the rows of Mujahideen, assign for the archers their positions on the mountain of *Uhud* while the infidels gathered their armies to take revenge because of what happened in the Battle of *Badr* (A battle took place in the second Hijri year between Muslim and the infidels). Verily, Allah heard all what happened and All-Acquainted with what the tongues utter and what the hearts conceal.

{ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ } [آل عمران: ١٢٢]

122- When two parties from among you were about to lose heart, show weakness, and abandon the battle. The head of the hypocrite `Abdullah ibn Ubay ibn Salul departed with one third of the Muslim army and that was about to affect them but thanks to Allah who made the situation pass without harm. Thereupon, Allah sent down His assurance and comfort upon Muslims, so let Muslims rely only upon Allah in all their affairs because He is their Supporter and Protector.

{ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ } [آل عمران: ١٢٣]

123- Remember when Allah provided you with victory in the Battle of *Badr* while you were few in number and weak and the number of your enemies was triple your number. Remember that and be firm on obeying Allah and fearing Him so that you may be of the thankful ones.

{ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ } [آل عمران: ١٢٤]

124- You have given glad tidings to the believers who fought with you by saying: Is not it enough that your Lord provides you with three thousand angels coming down from the sky?

{ بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آَلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ } [آل عمران: ١٢٥]

125- Certainly, if you observe patience when you meet your enemies, obey the command of Allah, and do not disobey His Order, Allah provides you with five thousand angels marked with certain characteristics.

{ وَمَا جَعَلَهُ اللهُ إِلَّا بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللهِ الْعَزِيزِ الْحَكِيمِ } [آل عمران: ١٢٦]

126- The angels that Allah shall assist you with are just glad tidings for you in order that your hearts feel comfort and for you to be firm. As for the victory, it is from Allah alone because He is the Powerful sovereign, the All-Able to achieve victory, and the All-Wise Who can estimate the wisdom behind that victory.

{ لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ } [آل عمران: ١٢٧]

127- Therefore, your Jihad against the polytheists and gaining victory is from Allah in order to destroy a group of the infidels, break their power, smash them or defeat them and leave them in humiliation after they had not achieved what they hoped for.

{ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ } [آل عمران: ١٢٨]

124- The judge between My Servants, O Prophet, is not yours but with what I commanded you to do with them because the whole matter is due to Allah. Their defeat may lead them to repentance, embracing Islam, and believing in Allah, thus Allah will accept that from them or torture them by that victory by taking them captives or let them die as disbelievers. Their final destination shall be Hell and they deserve that because they have tried the Muslims in their religion and spread corruption on earth.
This Ayah was revealed and the Prophet (peace be upon him) said: "How could the people who slashed the head of their Prophet and broke his front teeth while he was calling them to Allah on the Battle of *Uhud* be successful!" as reported in Sahih Al Bukhari, Sahih Muslim, and others.

{ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ } [آل عمران: ١٢٩]

129- All that in heavens and on earth is owned by Allah Alone and He is the Absolute Disposer in the affairs of the servants. He forgives whomever He wants by admitting them to Paradise and tortures whomever He wants by admitting them to Hell. He judges those to Hell and those to Paradise with wisdom, justice, mercy, and forgiveness.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ } [آل عمران: ١٣٠]

130- O you who believe, it is not lawful for you to eat up usurious money that doubles whenever the indebted is unable to pay his debt. So, if the indebted did not pay his debt to the debtor on time, the few money will become doubles in short period.
Therefore, fear Allah and abstain from that major sin so that you may succeed and win in the world and in the Hereafter because you shall not succeed except by obeying Allah.

{ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ } [آل عمران: ١٣١]

131- Keep away from the Fire that was prepared for the disbelievers as a result for their disobedience, dealing with usury, and committing the major and minor sins.
Abu Hanifah (may Allah be Merciful with him) said: It is the most fearful Ayah in the Qur'an because Allah has promised the believers with the Fire that was prepared for the disbelievers if they do not fear Him and avoid His Prohibited matters.

{ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ } [آل عمران: ١٣٢]

132- Obey Allah and follow the commands of His Prophet in all that he commanded you and prohibited you so that you may have mercy.

{ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ
} [آل عمران: ١٣٣]

133- Compete one another in doing good and haste to obtain obedience in order to have the reward of your Lord: The forgiveness of your sins and a wide Paradise its width like the width of the heavens and the earth that was prepared for the pious and believing servants of Allah.

{ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالكَاظِمِينَ الغَيْظَ وَالعَافِينَ عَنِ النَّاسِ وَاللهُ
يُحِبُّ المُحْسِنِينَ } [آل عمران: ١٣٤]

134- From the qualities of the pious, who are the people of Paradise, that they are firm on giving in charities, spend in hardship as well as prosperity and ease; nothing takes them away from Allah's Obedience, spending in the ways that Allah loves most, and being benevolent to the needy of His Servants.
They conceal their anger and rage of people and do not harm them then they show pardon, forgiveness, and seek the reward from Allah.
They people who spent, suppressed their anger, and forgave, they are benevolent and Allah loves those benevolent ones who spread intimacy among people.

{ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ
يَغْفِرُ الذُّنُوبَ إِلَّا اللهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ } [آل عمران: ١٣٥]

135- Of the attributes of the pious as well that if they committed a guilt, whether big or small, they would not insist on what they did, they did not proud of sin, but would remember Allah and the punishment that He has prepared for the sinful and the pardon and forgiveness that he promised those who seek His Forgiveness. So, the sinful sought forgiveness for their sins, repented to their Lord, and returned to Him while they know that no one forgives the sins but He, no one bestows mercy but He. Those who repent to Allah shall be forgiven as long as they admit their guilt, regret their sins, and determined to abandon it.

{ أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا
وَنِعْمَ أَجْرُ العَامِلِينَ } [آل عمران: ١٣٦]

136- Those are the dutiful, and their reward for these good qualities is that Allah will forgive them, admit them to Paradise underneath which rivers flow, staying their forever and the best reward for their actions is Paradise.

{ قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الأَرْضِ فَانْظُروا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ } [آل عمران: ١٣٧]

137- What happened to you in the Battle of *Uhud*, had been done before to nations like you. So, read the books of biographies, histories, and take lesson from that. Have faith and observe patience because your final destination, o people of faith and truth, and the punishment shall be to those who deny the signs of Allah and His Messengers. It is the way of Allah that you inflect and be inflicted and what happened of infliction is for taking a lesson.

{ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ } [آل عمران: ١٣٨]

138 - As for what has been mentioned about the infidels, the pious, and repentant as well as the conditions of the people who were before you, it is for explaining the bad end of the deniers in order that people take a lesson and guidance for the pious believers who take consideration and be guided.

{ وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ } [آل عمران: ١٣٩]

139- Do not feel weak because of what has hit you, do not let weakness enter into your hearts, and do not grieve for what you have missed because you are superior with your religion and the victorious as long as you are believers. Faith implies confidence in Allah, so you have victory and your martyrs are in heaven, whereas their final destination is to destruction as was the case of their ancestors, and the fate of their dead is to the fire.

{ إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللهُ لَا يُحِبُّ الظَّالِمِينَ } [آل عمران: ١٤٠]

140- If you have been injured and a group of you was killed, your enemies were injured and number of them was killed as well. It is the way of Allah that you hit and being hit because days pass so fast. The believers have a day and the disbelievers have another day so that the true believers who are

truthful in their faith and Jihad may be distinguished from those unbelievers.
The succession of hardship and prosperity reveal the reality of people, their natures, their degrees of obedience, and their forbearance for fight. That succession is for choosing martyrs among you of those who sacrifice their souls in the cause of Allah, His Religion, and His Pleasure in order that He honor them, draw them near, and grant them His blessing.
Verily, Allah does not like those lying deniers, but reckon and punish them for what they did.

{ وَلِيُمَحِّصَ اللهُ الَّذِينَ آَمَنُوا وَيَمْحَقَ الكَافِرِينَ } [آل عمران: ١٤١]

141- Allah would purify your souls and prepare them for something bigger. Allah ordained Jihad to expiate your sins or raise your degrees in *`Illiyyin* (Higher ranks in Paradise); each one according to their efforts in Jihad and according to their injury and in order that Allah eradicate the disbelievers and push away their falsehood because if they have won, they would have transgressed and destroyed.

{ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الجَنَّةَ وَلَمَّا يَعْلَمِ اللهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ } [آل عمران: ١٤٢]

142- Have you thought that you will enter Paradise without engaging in jihad and without observing patience in order so that a fighting believer may be distinguished from others and in order to those who have observed patience to adversity and enemies?

{ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ المَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ } [آل عمران: ١٤٣]

143- You loved to die for the cause of Allah, wished to meet the enemy, and liked to fight them. So, this is the battle, those are the enemies, and that is death which you were watching when people are fighting, in the glitter of swords, and in the clash of spears.

{ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ }

[آل عمران: ١٤٤]

144- It was rumored that the Messenger of Allah (peace be upon him) was killed in the Battle of *Uhud* where someone claimed that he has killed him and slashed his head. So, the rumor has reached the rows the fighting Muslims that resulted in weakness and delay in the fight, so Allah (Glory be to Him) revealed which means: "And Muhammad (peace be upon him) is not but a Messenger," like other prophets and messengers of Allah and it is possible that he dies or is killed. If this is done, would you go back to polytheism and aberrance that you were living in? Those people who will do so will not harm Allah but only harm themselves because Allah is in no need to you or to your faith. Indeed, the religion will stay firm, the Mujahideen will gain victory, and Allah shall reward those who obeyed Him, knew His blessing, fought His Religion, followed His Messenger; live and dead, give them of His Mercy and benevolence according to their gratitude and work, and He shall increase their favors out of His Grace.

{ وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ } [آل عمران:١٤٥]

145- No soul shall die except when Allah destines for it a fixed period, in a fixed time, and with no delay. Therefore, O Muslims go for Jihad and do not be coward because the life of a person never increases or decreases either in peace or in war.

So, whoever work only for the worldly benefits, Allah shall give them the worldly reward and shall deprive them of the reward of the Hereafter. On the other hand, whoever work for the Hereafter, Allah shall give them the reward of the Hereafter and shall decrease their share of the worldly pleasures according to their work and gratitude.

{ وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ } [آل عمران:١٤٦]

146- There were many prophets with whom groups of patient pious men fought and they did not feel weak because of the distress and hardships which they faced. They never felt weak because of the hardship and the calamities that inflicted them. They continued their way of fighting in the cause of Allah and did not surrender or humiliated themselves, but fought as their prophets did until they were killed like them. Verily, Allah loves those who defend His Religion, who follow the orders of His Prophets, and who observe patience in the times of hardships and wars.

{ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ } [آل عمران:١٤٧]

147- They used to supplicate Allah and seek His Pleasure during their Jihad saying: O Lord, forgive the sins that we committed and the things in which we exceeded the limits. Support us with Your Help and Support in the battlefield, make us firm on Your True Religion, and provide us victory over Your Enemies and the enemies of Your Religion.

{ فَآتَاهُمُ اللهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الآَخِرَةِ وَاللهُ يُحِبُّ الْمُحْسِنِينَ } [آل عمران:١٤٨]

148- The reward of those patient believers and the answer to their supplications was that Allah gave them the reward of this world: providing them with victory, support, and good end. Surely, they shall have the everlasting bliss in the Hereafter. Indeed, Allah loves those who believe, perfect their faith, and follow their faith with pious acts.

{ يَا أَيُّهَا الَّذِينَ آَمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ } [آل عمران:١٤٩]

149- O believers, if you obey the hypocrites and the disbelievers, you do what they want. If you listen to their tattling, get affected with the killing and injuries they cause you to weaken your determination and terrify you of the bad consequences of raiding a war against the polytheists, then you obey them in what they hope and you submit yourselves to them to bring you back to disbelief and aberrance. You shall be of the regretting losers in the world as well as in the Hereafter.

{ بَلِ اللهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ } [آل عمران:١٥٠]

150- However, Allah is your *Mawla* (Patron, Lord, Helper and Protector, etc.), He will hold you firm on your religion, and He is the Best of helpers. Therefore, seek His Help and rely on Him.

{ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ } [آل عمران:١٥١]

151 – We shall spread fear and panic in the hearts of the unbelievers and terrify them because of associating other gods with Allah in worship. These gods have no power or control over people. Allah did not grant them power and they do not harm or benefit, neither listen nor speak. How ignorant and heedless they are! As a result of not using their mentalities and not

occupying themselves to follow the truth their final destination is Hell. How evil is the abode that Allah has prepared for those who oppressed themselves as well as others. O believers, be sure of victory because your enemies are afraid of you and they shall be perished.

{ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ } [آل عمران:١٥٢]

152 – Allah has been truthful with you when He promised you victory in the Battle of Uhud as He was truthful with you in the beginning of the day when He exhorted you to fight them. So, you were about to kill them and eradicate their descendants until some of you showed cowardice in fighting because of the dispute and quarrel that took place among you. Some of you (the archers) disobeyed the commands of the Prophet when he commanded you not to leave your positions. However, you left their places and descended to collect the booty, leaving the backs of Muslims open before the enemy. At that moment, Allah showed you failure after victory because your devotion was mixed with ambitions; some of you wanted the booty when they saw that the enemies were defeated, whereas some of you had fought for the sake of Allah until they received commands from the Prophet (peace be upon him). As a result, Allah directed your power from the enemy and made you fail to test your faith, the power of your steadfastness, your holding of your religion, and to take an example of what had hit you in order not to repeat it. In the meantime, He forgave your weaknesses, dispute, and disobedience, and that was the grace and the mercy of Allah for you.

{ إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ } [آل عمران:١٥٣]

153 - Remember the bad consequences of your disobedience when you started to climb the mountain to escape your enemies and you did not look behind or listen to anybody's command out of fear and horror. The Messenger (peace be upon him) was calling you, when you left him behind, to gather you, give you comfort, and assure to you that he was still alive; not as the enemy claimed. Thereupon, Allah punished you with a distress that filled your hearts because of the defeat and with another distress when you heard about the death of the Prophet (peace be upon him) so as not to be sad for the booty you have lost and the defeat, the killing, and injury you suffered. Allah knows what you have concealed in your hearts and nothing of your actions and intentions is hidden from Him.

{ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الغَمِّ أَمَنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللهِ غَيْرَ الحَقِّ ظَنَّ الجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الأَمْرَ كُلَّهُ للهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ القَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللهُ عَلِيمٌ بِذَاتِ الصُّدُورِ } [آل عمران:١٥٤]

154- Thereafter, Allah favored you —after that distress— with deep sleep that covered a group of you while wearing the war clothes in order to have security and safety. Another group could not sleep out of worry, fear, and horror. That group was the hypocrites who only cared for themselves, then their ill souls thought terribly that do not match the truth, but they merely thoughts of ignorance. They said that Islam was destroyed by that battle and there will be no victory for Islam and Muslims after that battle.
They were saying: We have been forced to engage in battle without having any will.
O Prophet, say to them: the whole matter is due to Allah because He was the Commander and the people were fulfilling their duty toward their Lord. The duty you have fulfilled was your duty toward your religion. Indeed, their selves were full of obsessions and insinuations; not full of faith. Their selves were suffering objections and protests, therefore, they said: if we had the decision, we would not have responded to the call of the Messenger, would not have attended the battle, and would not have been afflicted by killing and injuries.
Say to them: if you stayed in your houses and did not go for fight while your destiny is to be killed in the battlefield, you will be brought there to be killed because the lifetime cannot be granted in peace and be taken in war. Life is limited by a fixed period when it comes nothing will delay it. Jihad needs determination and patience to reveal what is in the breasts and gets out what in the hearts. In Jihad, the reality of every person becomes clear: the wicked is distinguished from the good and the believer from the hypocrite. Jihad is the test and affliction and Allah is All-knowing of the secrets that are hidden in the hearts.

{ إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ التَقَى الجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللهُ عَنْهُمْ إِنَّ اللهَ غَفُورٌ حَلِيمٌ } [آل عمران:١٥٥]

155- Those who fled the war when the two armies met, their escape was because of their past sins. As a result of those sins, their connection with Allah was weak, they lost trust in their power, and their balance and cohesion were disturbed. Therefore, Satan had found an access to their souls to

confuse them, insinuate, and beautify for them the defeat. Then, Allah forgave them what their escape because He (Glory be to Him) is Oft-Forgiving, Forbearing, and does not haste the punishment for those disobeyed them.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللهُ يُحْيِي وَيُمِيتُ وَاللهُ بِمَا تَعْمَلُونَ بَصِيرٌ } [آل عمران:١٥٦]

156 - O believers, do not imitate the disbelievers in their sayings and deeds. So, do not say as they said to their friends who had died when they travelled for trade and others or engaged in Jihad: "If they had stayed with us, they would not have died or killed. Allah implanted that belief in their minds to increase their grief because they are not like the believers who receive affliction with patience and seeking the reward from Allah, and are content with the destiny and fate of Allah because the whole matter is in Allah's Hands. He is the One who gives them life as He causes them to die, if He destined death for them. If He did not destine death on them, they would not die whether they went in trade, war, or in any other place. Verily, Allah knows the innerselves of His Creation, All-Seer of their affairs, and nothing of their conditions is hidden from Him.

{ وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ }

[آل عمران:١٥٧]

157 – O believers, the worldly life is not good for you in all cases. If you are killed in the case of Allah or died, your Final End will be better because you shall have the mercy of Allah, His Forgiveness, and His Pleasure. Indeed, it is better than that for which you try hard and collect from the wreckage of the world because all the worldly things is not worth a thing in compare to the blessings of the Hereafter.

{ وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللهِ تُحْشَرُونَ } [آل عمران:١٥٨]

158 - In all conditions, if you are killed in the battlefield, or died on your beds in your home, you shall be gathered before your Lord to reward you for your actions either forgiveness and mercy or wrath and torment. So, the wisdom is to have trust in what Allah had predestined and taking a lesson of what shall be after death.

{ فَبِمَا رَحْمَةٍ مِنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ القَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ إِنَّ اللهَ يُحِبُّ الْمُتَوَكِّلِينَ } [آل عمران:١٥٩]

159 – By the mercy of Allah, I relented your sides for your friends and beautified your morals, therefore, they loved you and ransomed you with their selves, parents, and properties. However, if you were tough, of bad morals and stone-hearted, they would have turned away from you. So, forgive what they did toward you as Allah forgave them and seek forgiveness for them in regard of their negligence in Allah's Rights to be of perfect morals. Consult them in all matters to know their opinions, comfort their hearts, and to open the way for consultation in Islam because consultation has many benefits.
If yourself feels comfort immediately after the consultation about something, do it and rely on Allah to achieve what you hoped. Indeed, Allah gives victory for those who rely on him and guide them to good and benefit.

{ إِنْ يَنْصُرْكُمُ اللهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ } [آل عمران:١٦٠]

160 – If Allah wants to provide you with victory and protect you of enemy as He did in the Battle of Badr, no one will be able to defeat you. No might save in Him, no power can suppress His, and no will after His Will. That does not mean not to fulfill what you have to do or not exerting efforts because there is difference between relying on Him and pursuing the means to achieve that, and leaving the whole matter to Him without pursuing the means to that. "**If you provide victory to Allah (by fighting for His Sake), He will provide victory for you.**" { Surat Muhammad: 7 }

If He left you without giving you victory as He did in the Battle of Uhud, who else can provide you victory? So, O believers, rely on Him as should be and do not ask for victory except from Him.

{ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ القِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ } [آل عمران:١٦١]

161 – It is not entitled for a prophet to betray or take something from the booty or give it to some of the troops without giving the other; this is not a quality of a prophet. However, anyone of you betrays in Jihad and takes something from the booty without permission, they commit a sin and shall come on the Day of the Recompense carrying that thing which they stole around their necks and all the people will be looking.
Each soul shall have its reward or retribution. None shall be oppressed by increasing his punishment or reducing from his reward.

{ أَفَمَنِ اتَّبَعَ رِضْوَانَ اللهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ المَصِيرُ } [آل عمران:١٦٢]

162 – Are the people who exerted themselves in obeying Allah and followed the Sunnah of His Prophet equal to those disobeyed Allah and a result, they

entailed Allah's Wrath and their Final End was Hell? How worse is their abode which has nothing but torment and suffering.

{ هُمْ دَرَجَاتٌ عِنْدَ اللهِ وَاللهُ بَصِيرٌ بِمَا يَعْمَلُونَ } [آل عمران:١٦٣]

163 – Both parties are in varying grades with Allah on the Day of the Recompense; grades in heaven or stages of Hell fire. Indeed, Allah is All-Seer of their actions and grades, and He shall reward or punish them for them.

{ لَقَدْ مَنَّ اللهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الكِتَابَ وَالحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ } [آل عمران:١٦٤]

164 – It was a great favor and grace from Allah to His Believing Servants that He sent them a prophet whom they understand his speech easily, whom they can talk to, listen, and benefit from. He recites at them clear Ayahs from the Noble Book of Allah, bring them up on Islamic ethics; purify them from the Pre-Islamic Period of Ignorance, from the bad morals, and from the false beliefs which they adopted; and to command them with good and forbid them to do evil and fornication. He would also teach them the Qur'an and the Sunnah before which they were indulging in manifest error and ignorance.

{ أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ } [آل عمران:١٦٥]

165 - If you were hit by the defeat which you suffered on the Battle of Uhud while you hit the polytheists double your hits on the Battle of Badr, you would say: How did this happened and from where we have been hit? Say: It is because you disobeyed the commands of your Prophets when he commanded you not to leave your positions, but you refused and descended to collect the booty. Allah governs as He wants. So, if you obey, you will be successful and if you disobey, you will be defeated.

{ وَمَا أَصَابَكُمْ يَوْمَ التَقَى الجَمْعَانِ فَبِإِذْنِ اللهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ } [آل عمران:١٦٦]

166- What afflicted you on the Day of Uhud: escape, killing, and injuries was with the destiny and the wisdom of Allah in order to distinguish the believers who observed patience, hold firm, and did not leave their positions.

{ وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللهِ أَوِ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللهُ أَعْلَمُ بِمَا يَكْتُمُونَ } [آل عمران:١٦٧]

167- And to distinguish the hypocrites to whom it was said: Come to fight for the sake of Allah, fight the polytheists, increase the number of Muslims, and observe patience: They said: If we knew that you will engage in fighting, we would come with you, but we know that you would not. Thereupon, the head of hypocrites, `Abdullah ibn 'Ubay ibn Salul returned with one third of the army. Those hypocrites were nearer to disbelief than to faith because previously they showed faith but when they let the Muslims down, they stayed away from faith and drew nearer to disbelief. They say with their tongues unlike that they concealed in their hearts because they were determined to retreat and apostatize. Verily, Allah knows the disbelief and hypocrisy that they conceal in their breasts and the evil and corruption that fill their hearts.

{ الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ } [آل عمران:١٦٨]

168- They are the hypocrites who said to their relatives when they refused to fight: If they had obeyed us and listened to our consultations when we commanded them to retreat and they agreed us, they would not have killed as happened. O Prophet, say to them: If leaving fight would save from killing and death, push away death that was prescribed on you if you were truthful in your saying! However, it will come and surely, you would suffer its agonies even if you were in fortified towers and in good health.

{ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ } [آل عمران:١٦٩]

169- Do not think that those martyrs who passed away were actually dead even if their death was apparent to you in this worldly life because their lives are living at their Lord and having sustenance in the Last Abode.

{ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } [آل عمران:١٧٠]

170- They are rejoicing with the favor of Allah and His Satisfaction to them. They rejoice with their brothers who will be killed after them in the way of Allah. Surely, they will fear no more in the future because they are indulged in Allah's Favors and they will not be sad for what they missed in the world because the Hereafter is better for them.

{ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ } [آل عمران:١٧١]

171- Verily, they shall rejoice and be delighted with the great reward that they were promised from their Lord. This is the reward of Allah for the truthful believers; He shall honor them and reward them the best.

{ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ } [آل عمران:١٧٢]

172- They have responded to the call of Allah and obeyed His Messenger when he called them to pursuit the polytheists to terrify them and show them their power. even if they were exhausted and severely injured. He did not delegate anyone to pursuit them to the battle of "Hamra' Al Asad" except those who showed forbearance on the Day of Uhud. Abu Sufyan blamed the polytheists because they did not conquer the Madinah .

The purpose of pursuing them was achieved, therefore, the Companions of the Messenger of Allah (peace be upon him) returned after they had seen no one from the polytheists. Those who responded, held firm with their positions, and feared their Lord shall have a great reward.

{ الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ } [آل عمران:١٧٣]

173- Verily, they are the mujahideen, the believers, and the patient who put their trust in Allah and whom the people threatened with marching large army toward them and terrified them with the numerous enemies. However, they did not care for that and were not coward, but that increased their faith, firmness, and determination for their good Tawakkul (putting one’s trust in Allah) and their certainty of what Allah promised them. So, they sought with Him and said: Allah is Sufficient for us, and how fine a trustee. We are content with Him Alone as trustee and protector.

{ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ } [آل عمران:١٧٤]

174- Therefore, they returned home victorious because Allah turned away the harm of those who wanted to harm them and protected them because of their good trust that they laid in Him. As a result, they were safe and sound, and obtained the satisfaction of Allah by answering the call of His Messenger; verily, the favor of Allah is great on His believing servants

{ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ } [آل عمران:١٧٥]

175- It is the devil which purports you that it is powerful, their supporters are powerful and able, and imprint in the hearts that they are mighty and they will be victorious. So do not be afraid of the polytheists who are the friends of the devils who spread corruption and falsehood, but fear Me and

resort to me because I will suffice you and give you victory over them as long as you support My Religion.

{ وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ } [آل عمران:١٧٦]

176- The Messenger (peace be upon him) used to care for the people and their faith. Therefore, when some of the polytheists showed disobedience and stubborn, he would feel sad for that. Thus, Allah says which means: Do not be sad because the infidels haste to disagree with you and disbelieve in Allah because they desire disbelief. Those people are unable to harm Allah or His Patrons, but Allah wants to deprive them of the bliss and torture them in Hell because of their disbelief. Therefore, He left them guideless until they die as disbelievers and their torment as a result of their oppression are horrible.

{ إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ } [آل عمران:١٧٧]

177- Those who replaced faith with disbelief because they wanted disbelief and hated death will not harm Allah, but their harm will be against themselves when a severe and painful torment touches their bodies because of their joy with disbelief in the world.

{ وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ } [آل عمران:١٧٨]

178- O Prophet, do not think that giving respite to the disbeliever is good and useful for them, but we keep them in the world so as to increase their sins and faults so that their torment would be increased. Their torment in the Hereafter will be humiliated for them as a retribution for their stubborn and oppression.

{ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ } [آل عمران:١٧٩]

179- Allah would not let the believers without testing and affliction. Hypocrites mixed with the believers, therefore, affliction and testing was a must in order to distinguish the pious from the enemy and to distinguish the believing patient from the dissolute hypocrite and that affliction took place in the Battle of Uhud. On that day, the loyal Mujahideen stood firmly with the Prophet (peace be upon him), whereas the disobedience and betray of the hypocrites to Allah and His Messenger became clear.

You do not have the knowledge of the unseen, or the disbelief and hypocrisy that are concealed in the hearts of the hypocrites. Except for the reasons that Allah revealed to you, you would not have known their news and their hostility to you. Allah chooses of His Messengers whom He wills, such as Muhammad (peace be upon him), to see who will follow him and who will not, who will defy him and who will not, thereby, the wicked will be distinguished from the good. Allah shall tell him about the sayings and actions of the hypocrites to expose them and protect you form evil and abuse.
So, obey Allah and do what the Prophet tells you and what he commands you. If you believe in Allah truly and fear Him by preserving His Rights, you shall have a great reward.

{ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللهُ بِمَا تَعْمَلُونَ خَبِيرٌ } [آل عمران:١٨٠]

180 – Let not those, who withhold their monies and collect, accumulate their monies, and do not spend them in their proper channels of spending, think that action is better for them but it is evil for them and they will face a bad consequence at the end. Those monies will change into terrible fire that will surrounded them as a retribution for withholding the monies that Allah gave them and they will know then that preserving those monies was the reason behind the Fire that awaits them.
Allah is not in need of their money because they, their monies, and that in the heaven and on the earth belong to Allah, and Allah shall inherit the heavens and the earth after the destruction of their creatures. Everything belongs to Him and those who spend pave the way of good for themselves. Indeed, Allah knows your intentions when you withhold and He shall punish you for that.

{ لَقَدْ سَمِعَ اللهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ } [آل عمران:١٨١]

181- Verily, Allah had heard the saying of the Jews when they said that Allah is poor, but we are rich. They said that when Allah asked His Servants to spend of their money to save it for them and reward them for it the best reward on the Day of the Recompense. Allah (Exalted be He) says: "**Who is he that will lend Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and to Him you shall return.**" { Al Baqarah: 245 }. The Jews said: "O Muhammad, your Lord became poor because He asked His Servants for loan!" They said that in defy and in bad manners with the Lord of the universe.

Allah (Glory be to Him) threatened them with that awaits them saying: We shall write down their saying and shall punish them for that. It is not forgotten or neglected and We shall reckon them for other major sins they committed such as killing the Prophets of Allah. They are boasting of these deniable crimes which give the willies to the bodies and denied by the pure nature. We shall punish them for that the worst; a terrible great torment which none knows its power but Allah.

{ ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ } [آل عمران:١٨٢]

182- That terrible punishment is because of the terrible actions that the Jews have done. It is a true punishment that does not bear neither oppression nor cruelty. Allah does not oppress His Servants because He does not inflict them with a punishment that they do not deserve, despite the fact that they disobeyed their Lord.

{ الَّذِينَ قَالُوا إِنَّ اللهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ } [آل عمران:١٨٣]

183- They are the Jews who claimed that Allah took a promise from them, as was written in their scriptures, not to believe in a prophet until he brings a miracle that if one of his followers gives an acceptable charity, a fire from the heaven will come down to eat it up as a sign for accepting it.
Say to them: Allah sent you prophets before me and had those miracles that you mentioned but you did not accept them, so why did you denied them and killed them if you were truthful in your claim that you follow the truth and obey the messengers?

{ فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالبَيِّنَاتِ وَالزُّبُرِ وَالكِتَابِ المُنِيرِ } [آل عمران:١٨٤]

184- If they denied you and did not follow what you came with, do not be sad because they did the same with the previous prophets. They also denied the miracles, the divine orders, and the revealed Scriptures.

{ كُلُّ نَفْسٍ ذَائِقَةُ المَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ القِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الجَنَّةَ فَقَدْ فَازَ وَمَا الحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الغُرُورِ } [آل عمران:١٨٥]

185- O Prophet, do not be sad because each soul will die for sure and then their final destination will be to an abode in which the pious will be distinguished from the disobedient. Allah will reward or punish the creatures for their actions, whether abundant or little, big or small, and no one will be oppressed an atom of actions.
So, those who will be saved from Fire and enter Paradise, they have won. Indeed, the pleasures and adornments of the world are little and will vanish.

{ لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ } [آل عمران:١٨٦]

186- The polytheists and the Jews were harming the Prophet (peace be upon him) and his Companions when they came to the Madinah, therefore, they were commanded to forgive and observe patience. O Muslims, you shall be tested in your monies by reducing them and in your selves by diseases and injuries; the polytheists took their monies and tortured them in Makkah. You will also hear from the Jews, the Christians, and the polytheists a lot of bad words and insults such as insulting the religion, contempt, mockery, and exhortation to kill you. However, if you observed patience for their harm, forgave them, and busied yourselves in obeying Allah and seeking His Pleasures, that will be from the best things so as to fear Allah and frighten them.

{ وَإِذْ أَخَذَ اللهُ مِيثَاقَ الَّذِينَ أُوتُوا الكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ } [آل عمران:١٨٧]

187- Allah took the covenant and the charter from the People of the Scriptures that they should explain to the people the matter of the Prophet Muhammad (peace be upon him) as their prophets taught them and as was written in their Scriptures and not to conceal it so as to know him when Allah sends him. However, they refused to follow this, lost it, did not act according to it, and replaced it with taking presents, accepting invitations, and taking bribery; a vile worldly return for a great matter that will lead to stray nations and generations throughout history. How bad is their trade and how bad is that they bought!

Qatadah (May Allah bestow mercy on his soul) said: That was a covenant that has been taken by Allah from the people of knowledge, so anyone knows something should teach it and beware of concealing knowledge.

Ibn Kathir said: this Ayah bears a warning for the scholars to follow the bad example of those people who concealed the knowledge because they shall have the same result.

{ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ العَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ } [آل عمران:١٨٨]

188- Do not think that those people who are joyful of the bad actions they did and would like to show to the people that what they have done was the right, such as the Jews used to do when they were asked about the knowledge that was in their hands, will be safe from the punishment of Allah. They mislead the people, answer in lie and deviation, and ask for people's

thanking for their faith and honesty in conveying knowledge and Allah shall torture them painfully for that.

{ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَاللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ } [آل عمران:١٨٩]

189- Know that everything that is in heavens and on earth belong to Allah and He is the Only Disposer in whatever proper way He likes. He is the All-Able for everything and nothing fails Him in what He willed, so fear Him, obey Him, and beware of His Punishment and Wrath.

{ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الأَلْبَابِ } [آل عمران:١٩٠]

190- Verily, the creation of the heavens with their high altitude, wideness, stars, planets, their delicate system of its moving, the perfection of their systems, their general phenomena, and the creation of the earth and what therein of livings, different kinds of plants, high mountains, wide seas, minerals and benefits are signs to the oneness of Allah. Also the alteration of day and night, the difference of their nature according to the rise and sunset of the sun or the increase of one of them and the decrease of the other are also sings for the oneness of Allah for the people who can understand these things, realize their facts, divorce themselves of illusion and imitation. As a result, they thought, believed, considered, certified, and surrendered to the truth.

{ الَّذِينَ يَذْكُرُونَ اللهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ } [آل عمران:١٩١]

191- They are the true believers who do not jade or feel bored of the remembrance of Allah. They do not forget about him in all their times because of their knowledge that He is the True god Who must not be forgotten. Their hearts are in comfort for remembering Him, so they mention Him standing, sitting, and lying down. They consider in the greatness of Allah's Creation that denote His Knowledge, Ability, Great, and wisdom. They consider what He created and placed in the heavens as well as on earth. They say: O Lord, You have not created all these for nothing, for You are above defection and defaults. You did that for a great wisdom and great matters in order that the people know their Great Lord and His perfect creation to worship Him, and to reward those who believed in the truth with good and those who disbelieved with punishment.
O Allah, we believed in You as a great one god and a great Creator Who has not partner. So, protect us from Hell by guiding us to the pious actions. We seek refuge with You of being from those who disbelieve in You and in Your Grace.

{ رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ } [آل عمران:١٩٢]

192- O Lord, those whom You admitted Hell, You caste them away, humiliated, and perished. Indeed, there is no protector for the oppressors from You and no one will save them of Fire.

{ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الأَبْرَارِ } [آل عمران:١٩٣]

193- O Lord, we heard a caller, Your Prophet Muhammad (peace be upon him), who called for faith that we should believe in one god because He is your Lord and Disposer of our affairs. So, we obeyed his commands and responded to his call. O Allah, this is our faith and this is our supplication, so forgive our sins, major and minor, and join us with Your Pious Servants. Make us with them and in their company.

{ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ القِيَامَةِ إِنَّكَ لَا تُخْلِفُ المِيعَادَ } [آل عمران:١٩٤]

194- O Allah, give us the promise you promised us on the tongues of Your Prophets and do not caste us away from Your Mercy on the Day of the Recompense, for You do not break Your Promise of mercy.
It is recommended to recite these Ayahs (190-194) when staying up at night for performing voluntary night prayer.

{ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللهِ وَاللهُ عِنْدَهُ حُسْنُ الثَّوَابِ } [آل عمران:١٩٥]

195- Thereupon, Allah responded to their supplications that I will not waste the actions of any of you, whatever small it is, but each one shall have the retribution for what he or she has done. Males and females are equal because you are from one origin and everyone shall have the reward that they deserve.
So, those who were driven out of their homes and migrated because of the polytheists' annoyance and harm for them and for their properties because they embraced Islam then fought for the sake of Allah. Some of them fought bravery and patiently. Some of them fought until they were murdered, those I shall forgive their sins and admit them to paradise underneath rivers flow

as a great reward from their Generous Lord. Indeed, Allah has the best reward for those who believed and did righteously.

{ لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي البِلَادِ } [آل عمران:١٩٦]

196- Do not look at the disbelievers and the disobedient and the manifestations of blessings and richness, do not look at their disposal in the countries with trade and all kinds of commerce.

{ مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ المِهَادُ } [آل عمران:١٩٧]

197- Soon, the joy they are living in will vanish, every pleasure they have will end, their power will wane away, and only their bad deeds will remain. Those deeds will take them directly to Hell to sleep over mattress of Hell. How bad the mattress and the final destination are!

{ لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللهِ وَمَا عِنْدَ اللهِ خَيْرٌ لِلْأَبْرَارِ } [آل عمران:١٩٨]

198- In the opposite, the believers who listened to the call of faith, responded, believed, became firm, and decided to do righteous deeds, and as a result, Allah rewarded them with wide heavens underneath rivers flow. This is the hospitality of the Most Generous Lord and that mentioned bliss, everlasting living, and pleasure that Allah has is the better for the Pious Servants than the temporary pleasures of the world in which they live.

{ وَإِنَّ مِنْ أَهْلِ الكِتَابِ لَمَنْ يُؤْمِنُ بِاللهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ للهِ لَا يَشْتَرُونَ بِآيَاتِ اللهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللهَ سَرِيعُ الحِسَابِ } [آل عمران:١٩٩]

199- There is a group from the people of the Scriptures who believes truly in Allah, in what has sent down to Muhammad (peace be upon him), in addition to their belief in the previous Scriptures, such as Muslims. That group is full of submission, fear from Allah, obedience, and do not conceal the attributes and the mission of the Prophet (peace be upon him) which exist in those Scriptures. Muslims are unlike the People of the Scriptures who distort the Scriptures in return for presents and bribes, or conceal the news of the Noble Prophet that exist in their Scriptures. They have their reward at their Lord such as the rest of the believers, no difference between them, and Allah is Swift at taking account despite the huge number of His Servants and their multiple actions.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ } [آل عمران:٢٠٠]

200- O believing servants of Allah, observe patience and hold to your religion that Allah satisfied for you, in adversity as well as easiness, until you die because it is your provision which you should hold with. Fight your enemies who always try to shake your faith and eliminate you, so be more patient and more powerful than them so that you could defeat them.
Stay in the sites of Jihad and in the spot liable to enemies attack. Do not neglect this and do not surrender to laziness.
The meaning of staying in the sites of Jihad is another variation to keeping to worship and obedience to Allah.
Fear Allah in all your matters and conditions and do not neglect what I have commanded you in order that you be from the successful who lead an honorable life in this world and in the Hereafter.
From the virtues of this noble Surah is the Prophet's saying: "**Recite the two bright ones, Al Baqarah and Surah Al `Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them.**" { Reported by Muslim and others. }

Surat An-Nisa' (1 - 176)

In the name of Allah, the Most Gracious, the Most Merciful

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } [النساء: ١]

1- O people, obey Allah, beware of disobeying His Commands, and fear His Torment. It is He Who created you from one soul, Adam, and created thereof his wife Eve from his rib and brought forth from them many males and females.

Fear Allah be obeying Him because from Him you ask for your requests and say: O Allah, I ask you.

Beware of cutting the ties of kinship because Allah is Watchful over you, All-knowing of your intentions, and knows the sayings and actions you do and He shall reward or punish you for.

{ وَآتُوا الْيَتَامَى أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا } [النساء: ٢]

2- Give the orphans their monies and do not oppress them by taking their best properties for your worst properties and then say this kind for that as long as it is from the same kind. Do not mix their monies with yours and eat them up all because this is a major sin, so avoid it.

{ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا } [النساء: ٣]

3- If you want to marry orphan girls and you fear to oppress them in terms of their rights, such as not giving them their full dower like their peers, you should be fair and give them the same dower of their peers. if you cannot observe justice, women are numerous, so marry other women; two, three, four women if you like and no more because this is the limited number of women to marry. If you fear to treat them justly, marry one woman or marry the slave girls you own without limits; by possession and not marriage because they do not have the same rights as free wives. Taking one wife is the nearest not to oppress others.

{ وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا } [النساء: ٤]

4- Give women their dower as a must, but if they gave up part of it for you out of their kind hearts, you may take it lawfully for you.

{ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا } [النساء: ٥]

5- Do not give your monies to minors who cannot run their business or invest their monies well. Monies cannot be wasted or thrown away because with which you live and achieve your goals, such as trade or others. Give minors, whom you take care of, their rights such as clothes, provision, and food. Treat them well and say to them nice words.

{ وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا } [النساء: ٦]

6- If you want to give to the orphans their monies, try them first and if you find them capable of taking the responsibility of marriage and you know about their good faith and their ability to dispose their affairs, give them their monies and do not eat them up without need. If the guardian is rich, he should not take anything from their monies and if he is poor, he may take from it moderately. Allah (Exalted be He) says: "**And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength.**" { Surat Al An`am: 152 }. If you give them their monies, there must be witnesses at delivery. Allah is enough Account, Witness, and Watchful over the guardians of the orphans and their actions.

{ لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا } [النساء: ٧]

7- All people are equal in the matter of inheritance. Men have their share of inheritance that their parents and relatives left and women have their share of inheritance, whether the inheritance was little or much as an obligatory duty.

{ وَإِذَا حَضَرَ القِسْمَةَ أُولُو القُرْبَى وَاليَتَامَى وَالمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا } [النساء: ٨]

8- If the poor or the orphan relatives, who shall not inherit, attend the distribution of inheritance, give them part of it and say nice words to comfort them.

{ وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا } [النساء: ٩]

9- Let those who approach death fear Allah. When they leave weak young offspring and they fear for them of poverty and lost because of their weakness and inability to earn money, they should fear Allah and do not bequeath their monies for others and let their own children poor and ask the people for money. Later on, the Sunnah explained that it is not permissible to bequeath more than one third of one's properties.

{ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ اليَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا } [النساء: ١٠]

10- Verily, those who eat up the monies of the orphans unlawfully, they fill their abdomen of fire on the Day of the Recompense. Their retribution shall be Hell that will burn them from inside as well as outside. It surrounds them from inside and outside as a retribution of their oppression to the orphans and the weak.

{ يُوصِيكُمُ اللهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِنَ اللهِ إِنَّ اللهَ كَانَ عَلِيمًا حَكِيمًا } [النساء: ١١]

11- Allah commands you with observing justice with your children at the distribution of inheritance. Males have double share of females as will be mentioned later, so females shall not be deprived of their shares as was done in the Pre-Islamic Period of Ignorance. As for why males have a double share, that is because they are responsible for the expenditure; not women. He is the one who work, earn, engage in trading, and bear the difficulty. Not all that is required from a woman, but she is safeguarded and is commanded

to be taking care of, whether at her family or at her husband, or she spends on herself.
If the father died and no heir for him but his offspring, they will split his inheritance; male takes a double share of a female.
If he does not have any males, but he has two daughters or more, they shall have two-thirds of the inheritance.
If he has one daughter, she will have one-half of the inheritance then the rest will be distributed to the nearest male relative.
His parents: each one of them shall have one-sixth of inheritance if the deceased has a child; whether male or female.
If the deceased does not have a child and only his parents inherit him, his mother has one-third and the rest will be the share of his father.
If the deceased does not have a child but have brothers, in addition to, the parents, the mother the brothers shall have one-sixth and the rest will be to the father.
The inheritance shall be distributed after all debts are paid as well as the bequests if he had left any.
There are many details for the previous cases which are mentioned in the chapters of distributing inheritance.
We equated between males and a female in term of taking inheritance and not as has taken place in the Pre-Islamic Period. You do not know the anticipated worldly benefits whether from the parents, the children, therefore, We assigned a fixed portion for this and that and equated between both sexes in the origin of inheritance.
The mentioned details in regard of the distribution of inheritance are obligation from Allah on you. He is the All-Knowing and the All-Wise Who gives each one what he or she deserves and it is not the duty of the people to legislate for themselves or to govern according to their whims. Allah is the One Who gives sustenance and monies and He is the One Who ordains as well as distributes, and He knows the best of their best interests and benefits.

{ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللهِ وَاللهُ عَلِيمٌ حَلِيمٌ } [النساء: ١٢]

12 – O husbands, you have one-half of what your wives had left if they did not have children.

That will be after paying the debts and bequests out of their inheritance if there is any.
O husbands, a wife has one-quarter of your inheritance if you do not have children, but if you have children, a wife takes one-eighth of inheritance.
This is also after paying the debts and the bequests of your inheritance if there is any.
If a man dies and has no children or parents to inherit from him, but he has a brother or a maternal sister, each one will have one-sixth; the same ruling goes for the deceased woman. If they are more than that, they all shall take one third of inheritance, no matter how many are they. This is also after paying the due debts and bequests. The bequest should be fair and should not deprive the heirs of some of their rights. Therefore, the bequest should not be meant for depriving some of the heirs of their inheritance, increasing or decreasing their shares.
It should be noted that there is no bequest for an heir and a bequest should not be more than one-third for others than the heirs.
These obligatory duties are commands from Allah that must be followed.
Verily, Allah knows the things which harm and know the things which benefit. He is Forbearing, treats them justly, and does not punish them as soon as they commit a mistake, but He respites them and explains to them so that they may understand.

{ تِلْكَ حُدُودُ اللهِ وَمَنْ يُطِعِ اللهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الفَوْزُ العَظِيمُ } [النساء: ١٣]

13- These obligations and legislation explain the shares of each heir according to their nearness and farness from the dead, and according to their need to him and losing him after death. These are limits set by Allah by His Knowledge and Wisdom to be the decisive arbitrator in the distribution of inheritance, so do not transgress them and act according to them. Indeed, who obeys Allah and His Messenger and acts according His Commands without tricks or cheat, he shall have a good reward from his Lord Who will admit him to a paradise underneath rivers flow, in addition to perpetual living and great success for those who know the seriousness of that Day.

{ وَمَنْ يَعْصِ اللهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ } [النساء: ١٤]

14- As for those who disobey, betray, or act according rules that were not ordained by Allah, and preferred them to those which Allah has ordained, Allah will admit him to a burning fire leading his life there forever. By doing this, he altered what Allah has ordained and he is not content with that the distribution of Allah and shall be torture severely in humiliation.

{ وَاللَّاتِي يَأْتِينَ الفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي البُيُوتِ حَتَّى يَتَوَفَّاهُنَّ المَوْتُ أَوْ يَجْعَلَ اللهُ لَهُنَّ سَبِيلًا } [النساء: ١٥]

15- As for women who commit adultery, four witnesses should be brought to witness against. If witnesses were brought, those women shall be locked in a house and they will not be allowed to go out until they wish or wait for a way out.

The way out is the abrogation to this ruling because that ruling was revealed in the beginning of Islam, then abrogated to be stoning for the married person and lashing for the unmarried.

{ وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَآَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللهَ كَانَ تَوَّابًا رَحِيمًا } [النساء: ١٦]

16- As for the two men who commit adultery with each other, harm them by insult, facial expression, and hitting with shoes.
If they quit their sin, did not commit it again, their behaviors became good as well as their deeds, leave them and do not be harsh on them because Allah accepts the repentance of those who repent. Indeed, Allah is Oft Forgiving and full of mercy toward His Believing Servants.
Later on, the Sunnah explained their ruling in the saying of the Prophet (peace be upon him): "**If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.**" According to the authentic Hadith that was reported by the Four Compilers of Hadith and others.

{ إِنَّمَا التَّوْبَةُ عَلَى اللهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللهُ عَلَيْهِمْ وَكَانَ اللهُ عَلِيمًا حَكِيمًا } [النساء: ١٧]

17- Allah accepts repentance from those who commit sins ignorantly. Allah named those who commit sins "ignorant" because he or she commits it while he knows its bad consequences. If those wrong doers repent before the agonies of death approach, Allah will accept their repentance because Allah knows His Creatures and Wise in all that He does.

{ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ المَوْتُ قَالَ إِنِّي تُبْتُ الآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا } [النساء: ١٨]

18- Repentance shall not be accepted from those who commit sins and when death approaches their throats, they say: Now I shall repent. The same

ruling goes for the infidels who die while believing in their disbelief: their regret and repentance will not avail them. For those we prepared a painful, severe, and everlasting torment.

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا } [النساء: ١٩]

19- O believers, it is not lawful for you to inherit women as you inherit funds. It is not lawful for you to treat them badly, confine them, and prevent them from marriage until they pay you the dower or part of the dower which they gave you, except if they commit an adultery. Then, it is permissible for you to confine them to ransom themselves with money. *Fahishah* is adultery, cruelty, bad manners, harm, bad words…etc.

Say to them nice words, comfort them, treat kindly with them, and spend on them. If you fed up with them without harming you, be patient, perhaps there would be good inside the things you hate such as pious children and good reward in the Hereafter as a retribution for your patience.

It is reported in the authentic Hadith: "A believing man should not hate a believing woman because if he finds in her a manner that he does not like, he will find in her another good manner that pleases him."

{ وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا } [النساء: ٢٠]

20- If you want to divorce your wives and marry another woman, and you paid them an expensive dowry, do not take something from it; would you take it unjustly and falsely!

{ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا }

[النساء: ٢١]

21- How do you take the dowry from them and you had privacy and sexual intercourse with them. That is the covenant you gave them; the covenant of good companionship and intimacy. Allah (Exalted be He) says in their regard: "**Either you retain her on reasonable terms or release her with kindness.**" { Surat Al Baqarah: 229 } or the meaning of the covenant is the covenant of marriage.

{ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا } [النساء: ٢٢]

22- It is not permissible for you to marry the ex-wives of your fathers as was done in the Period of Ignorance as a matter of honor and respect for the

fathers that their ex-wives be the wives of their sons. As for what happened in the Pre-Islamic Period, it is overlooked and forgiven because that action is detested, disliked and a bad action. That action was detested even in the Pre-Islamic Period.

{ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا } [النساء: ٢٣]

23- It is forbidden for you to marry your mothers, daughters, sisters, paternal aunts, maternal aunts, your nieces.
The same ruling goes for your foster mothers and your foster siblings.
It also forbidden for you to marry the mothers of your wives (your mother-in-law), directly after contracting their daughters as well as the daughters of your wives as soon as you have sex with their mothers. However, if you had not sexual intercourse with their mothers, there is no harm to marry their daughters, whether those daughters live in your houses or elsewhere.
It is not permissible for you to marry the wives of your sons whom you begot, unlike the adopted children whose wives may be married by you. It is forbidden for you to marry two sisters. As for those actions that happened in the Pre-Islamic Period ignorance, Allah overlooked them and forgave you as a mercy for you.

{وَالْمُحْصَنَاتُ مِنَ النِّسَاء إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللّهِ عَلَيْكُمْ وَأُحِلَّ لَكُم مَّا وَرَاء ذَلِكُمْ أَن تَبْتَغُواْ بِأَمْوَالِكُم مُّحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُم بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُم بِهِ مِن بَعْدِ الْفَرِيضَةِ إِنَّ اللّهَ كَانَ عَلِيماً حَكِيماً} [النساء: ٢٤]

24- It is prohibited for you to marry married women except those whom you enslaved. It is allowed to have sex with such by ownership or possession even if they have husbands in their homeland after you wait for a proper period (3 months) to check that they are not pregnant. The reason for making them lawful to you is slavery which cancels marriage. This prohibition was prescribed on you, so adhere to and abide by the Shari`ah of Allah.
Allah made lawful for you all women except those abovementioned.

The author of *Rawh Al-Ma`any* said: The meaning of using the demonstrative article is that the same ruling goes for women who have the same description.
The meaning is: it is forbidden for you the things that Allah prohibited on the tongue of His Prophet, such as combining between a woman and her paternal or maternal aunt in marriage.
Al-Fakhr Ar-Razy said in his Tafsir: It is written in the science of Islamic Jurisprudence that stating the ruling of a case with its proper description indicates that the ruling is only limited to that case with that certain description. Therefore, Allah's Saying: "**Forbidden to you (for marriage) are: … and two sisters in wedlock at the same time…**" denotes that the close kin relationship prohibits marriage. This ruling goes for a woman and her paternal and maternal aunt. So, the ruling of the prohibition goes for the paternal and maternal aunt by indication. That is because the paternal and maternal aunt takes the same ruling of a mother and the harm that may take place when a person combines between two sisters will take place in the matter of the paternal and maternal aunt. Therefore, the Ayah "**Forbidden to you (for marriage) are: … and two sisters in wedlock at the same time…**" prohibits combining between a woman and her maternal or maternal aunt.
Then Allah says which means: if you realized that, then the meaning of Allah's Saying: "**All others are lawful**." is all women are lawful to marry other than those mentioned whether those women were mentioned explicitly, with a clear reference, or with an implicit one. If this is the case, the paternal and the maternal aunts are included in the mentioned types of women.
I said: Perhaps the words of Ar-Razy indicate that the Ayah is inclusive and the Hadith is an explanation to it as Ibn Al-Jawzy said, and the result is the same.
Ibn Al-Jawzy said in "*Nawasikh Al-Qur'an*": According to scholars, this is a general word that was limited by the Prophet's prohibition that a woman is to be married along with her paternal or maternal aunt.
Ar-Razy mentioned other proofs in this regard along with some forms of the prohibited marriages… see his Tafsir and see also Al-Qurtuby's Tafsir.
So, seek marriage with your money up to four women or as much slave girls as you want by the legal way in order to protect yourselves and keep away from adultery.
If you marry and your wives overlooked their dower or part of it, there is no harm on you or on them.
Verily, Allah is All Acquainted with things that fix the marriage and He is All Wise in all that He legislated for you, whether lawful or prohibited.

{وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلاً أَن يَنكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِن مِّا مَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّن بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلاَ مُتَّخِذَاتِ

أَخْدَانٍ فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَن تَصْبِرُواْ خَيْرٌ لَّكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ}

[النساء : ٢٥]

25- Those who have no money to marry the free believing women, they may marry the believing slave girls who are owned by them. Allah is All Acquainted with the degree of your faith, so let faith be your target, perhaps slave girls may have more faith than the free women. You and your women are part from one another either in religion or by kinship, so marry them by the permission of their *Awliya'* guardians (i.e., those who have the authority to conclude their marriage) after you pay their dowries without taking anything of them. Do not belittle them because they are slave girls and choose them chaste; not adulteress or having boyfriends. If they married you then they committed adultery, they shall have half of the punishment that was laid against the free virgin women and there will be no stoning for them because stoning cannot be divided.

The meaning is: their punishment does not increase by marriage, the prescribed punishment for them will be fifty lashes whether they are unmarried or married; this is a controversial issue among the scholars.

Marrying the believing slave girls with the previous conditions is for those who fear to fall into adultery because of the overwhelming desire, but if they can wait, it will be better for them because if you marry them then they beget children they will be slaves too. They are not dedicated for their husbands all the time like the free women because they travel with their masters and serve in cities and towns. Their masters can sell them for Bedouins as well as for townsmen and that is so difficult for their husband. Moreover, they are trite because they come and go and no jealous man can endure this.

May Allah forgive those who cannot observe patience and want to marry them! Being so Merciful, He gave men the concession to marry them.

The majority of scholars hold the view that it is not permissible for a Muslim to marry slave girls as long as he is capable of marrying free girls and can observe patience; this is unlike the view of the Hanafy school of Fiqh. However, they agreed that anyone marries a free girl it is not permissible for him to marry a slave girl.

{يُرِيدُ اللّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللّهُ عَلِيمٌ حَكِيمٌ} [النساء : ٢٦]

26- Allah wants to explain to you what has been made lawful for you and what was prohibited and guide you to the ways of the guided prophets and pious people who were before you. He also accepts your repentance if you repent to Him of your negligence and shortcomings in fulfilling the teachings of Shari`ah. Verily, Allah is Well Acquainted with your conditions and with

what you need and He is Wise in what He has ordained for you, taking into consideration your best interests.

{وَاللّـهُ يُرِيـدُ أَن يَتُـوبَ عَلَـيْكُمْ وَيُرِيـدُ الَّـذِينَ يَتَّبِعُـونَ الشَّـهَوَاتِ أَن تَمِيلُـواْ مَـيْلاً عَظِيماً} [النساء : ٢٧]

27- Allah wants to accept your repentance, so repent to Him so that He may accept your repentance and be pleased with you. The dissolute and the followers of Satan of the infidels and the polytheists want to see you avert from the truth to falsehood in order to become like them.

{يُرِيدُ اللّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ الإِنسَانُ ضَعِيفاً} [النساء : ٢٨]

28- Allah wants to facilitate the legislation and the ordinances in regard of marriage and other matters, therefore, He permitted you to marry slave girls. That is to suit the weakness of human souls in terms of women because men cannot observe patience or stay away from them forever.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَأْكُلُواْ أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلاَّ أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ وَلاَ تَقْتُلُواْ أَنفُسَكُمْ إِنَّ اللّهَ كَانَ بِكُمْ رَحِيماً} [النساء : ٢٩]

29- O believers, beware not to eat the monies of one another by unlawful ways such as usury, gambling, and all kinds of illegal ways, but resort to the lawful ways such as commerce in dealing with your monies and let it be out by your consent.

Do not perish or jeopardize yourselves to risk by committing sins and faults such as eating up monies without a legal right or anything that demands punishment. Verily, Allah was so Merciful with you when He prohibited you to eat the monies that do not belong to you or to destroy yourselves.

{وَمَن يَفْعَلْ ذَلِكَ عُدْوَاناً وَظُلْماً فَسَوْفَ نُصْلِيهِ نَاراً وَكَانَ ذَلِكَ عَلَى اللّهِ يَسِيراً}

{النساء : ٣٠]

30- Anyone commits the abovementioned things which Allah has prohibited, transgresses the limits of Allah, and dares to violate them he will enter a blazing Fire and that is easy for Allah (Exalted be He). So, nothing will stop Him from sending down His Punishment.

{إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُم مُّدْخَلاً كَرِيماً}

[النساء : ٣١]

31- If you avoid the major sins that you are forbidden to commit, We shall forgive your minor sins and admit you to a good place (i.e., paradise) that Allah prepared for His believing Servants.

{وَلاَ تَتَمَنَّوْاْ مَا فَضَّلَ اللّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُواْ وَلِلنِّسَاء نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُواْ اللّهَ مِن فَضْلِهِ إِنَّ اللّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيماً}

[النساء : ٣٢]

32- In an authentic Hadith that was reported by At-Tirmidhy, Al-Hakim, and Men are Ahmad that Um Salamah (may Allah be pleased with her) said: So entitled for Jihad and women are not, but we have half of inheritance, {**And wish not for the things in which** Allah (Glory be to Him) revealed: And do **Allâh has made some of you to excel others.**} The meaning is: not wish what Allah (Exalted be He) gave for others and made some of you to excel others for men and women have their share of Allah's bounty because it is a division that ordained by the All Wise and the All Acquainted. Everyone should be content with the favors that Allah prescribed for them and should not wish the share of others or envy them. Ask Allah of His Benevolence and Favor because His Treasures never end. He is Generous, Giver, and All Knowing of those who deserve His Bounty, therefore He made them ranks with His Wisdom according to their readiness and ability.

{وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ إِنَّ اللّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيداً} [النساء : ٣٣]

33- And for every dead person we made heirs to take their shares from the inheritance of the parents and the close relatives, according to their due rights. As for those you made allies with to inherit from one another before the revelation of this Ayah, give them their right of inheritance. As for the allies made after that, there will be no effect for that because their shares of inheritance were canceled. Allah is All Acquainted with everything including your conditions in withholding and giving.

but it inherit each other, In the past, a man could agree with another man to was abrogated with the Ayah of inheritance {**But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh.**} [Al-Anfal: 75].

{الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاء بِمَا فَضَّلَ اللّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُواْ مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّهُ وَاللاَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُواْ عَلَيْهِنَّ سَبِيلاً إِنَّ اللّهَ كَانَ عَلِيّاً كَبِيراً} [النساء : ٣٤]

34- Of the reasons that men take more share than women in inheritance is because they have *Qawamah* on them. The meaning of *Qawamah* is taking

care of the daily affairs, management, and discipline. That is because Allah has given preference to men over women in many observed fields, therefore, prophethood was confined to men. They also have many qualities and characteristics to enable them to do works and jobs that women cannot do or unsuitable for them in the first place such as Jihad, leadership, Adhan, delivering a speech, testifying in regard to prescribed penalties and retaliation, taking the charges of blood money in involuntary manslaughter, guardianship in marriage, divorce, and taking women back in marriage, marrying more than one person, and in many other fields, such as firmness and sobriety. Likewise, they are preferred by the monies they spend such as dower and expenditure on women as well as the entire family, in addition to other matters that Allah has ordained on them in His Book and in the Sunnah of His Prophet (peace be upon him).

The pious women of them are obedient to Allah (Glory be to Him), fulfill the due rights of their husbands, protect themselves from anything that may disgrace them during the absence of their husbands, and preserving their monies and everything that must be preserved because Allah had protected their rights by dower and expenditure and assigned someone to defend them and protect them (i.e., men).

As for women whom do you think or fear that they disobey or hate you, advise them and warn them against your disobedience when you see the signs of that. If advice is of no avail, do not sleep with them on the same bed, do not have sexual intercourse with them, and leave them alone because that is a severe punishment for them. If they do not respond to you by advice and abandonment, you may beat them harmlessly, where you should not leave a sign or a trace of beat on their bodies. So, the beat will be for discipline and not for revenge or for harm because what is meant by beat is reformation.

A man should avoid beating the face and the positions of harm as well as the positions of beauty in order not to distort them. It is better to dispense with threatening and not to beat them because of what `Aishah (may Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) never beat anyone with his hand, neither a woman nor a servant, but only, in the case when he had been fighting in the cause of Allah. [Reported by Muslim].

If they obey you and returned to their good nature, leave them, do not harm them, and do not abandon them, but forgive them, treat them kindly, and beware not to oppress them. Verily, Allah is their guardian, more Powerful than you, and can take revenge of those who oppress them even after a while.

{وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُواْ حَكَماً مِّنْ أَهْلِهِ وَحَكَماً مِّنْ أَهْلِهَا إِن يُرِيدَا إِصْلاَحاً يُوَفِّقِ اللّهُ بَيْنَهُمَا إِنَّ اللّهَ كَانَ عَلِيماً خَبِيراً} [النساء : ٣٥]

35- If you fear that the matter exacerbates, the dispute and conflict between the spouses increase, and hatred spreads after using all the previous methods, send a pious and upright person who knows diplomacy from the

relatives of the husband and another from the family of the wife. If they have the good will to reconcile between the spouses, Allah will make it easy for them and reconcile between them.
Indeed, Allah is All Knowing with the intentions of people and an Expert of what may reform their affairs and reconcile between them.

{وَاعْبُدُواْ اللّهَ وَلاَ تُشْرِكُواْ بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُوراً} [النساء : ٣٦]

36- Worship Allah alone, obey Him, and do not associate any of His Creatures with Him in worship because He alone is the worthy of worship.
Be kind to your parents: treat them kindly and be filial to them.
Treat your relative nicely: brothers, sisters, and paternal and maternal uncles.
Be kind to the orphans who lost the tenderness and care of their fathers while they are young, so treat them kindly and be good to them.
Likewise, you should do to the needy who cannot find enough sustenance.
In addition to the neighbors of your relatives and the neighbors who are not relative, and the companions who travel with you or accompany you in order to seek benefit from you.
The wayfarer is the one who travels away from his country or it may refer to guests.
As for the salves whom Allah made as captives in your hands, treat them kindly and do not burden them beyond their capacity.
Verily, Allah does not love the haughty arrogant who show off, make people feel that they are better than them, and despise their relatives and neighbors, however, they are vile in the sight of Allah and in the sight of the people.

{الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللّهُ مِن فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَاباً مُّهِيناً} [النساء : ٣٧]

37- Those who withhold their monies and do not spend them in the ways instructed by Allah, such as being benevolent to orphans, the needy, neighbors, and guests; moreover they deny the bounty of Allah Who gave them this bounty in order to be grateful and to test them, certainly they have disbelieved in these favors. They shall have a disgracing and painful torment on the Day of the Recompense because they had denied the favor of Allah and concealed it when the people needed it; they shall suffer insults as they insulted the grace of Allah by stinginess and concealment.

{وَالَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ رِئَـاء النَّاسِ وَلاَ يُؤْمِنُونَ بِاللّهِ وَلاَ بِالْيَوْمِ الآخِرِ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِيناً فَسَاء قِرِيناً} [النساء : ٣٨]

38- As for those who spend their monies in order that the people see them and show off in order to be said: "How generous they are!", while they are unbelievers in Allah Who gives the reward and estimates the punishment, they shall have the same punishment. That is because they do not believe in the Last Day in which a person is rewarded or punished for his actions, therefore, they do not seek the reward of Allah when they spend they monies. Verily, Satan deceived them by beautifying the bad things and whomever Satan was his companion and inspirer will be punished with Hell because it calls the people for disobeying Allah.

{وَمَاذَا عَلَيْهِمْ لَوْ آمَنُواْ بِاللّهِ وَالْيَوْمِ الآخِرِ وَأَنفَقُواْ مِمَّا رَزَقَهُمُ اللّهُ وَكَانَ اللّهُ بِهِم عَلِيماً} [النساء : ٣٩]

39- What would have happened to them if they followed the right path; believed in Allah, their Creator; and believed in the Day of the Recompense in which a person is rewarded for the good deeds he has done or punished for the bad ones; thereby, people shall fear Allah and improve their behaviors? Then what would have happened if they spent from the sustenance that Allah has provided them out of His Great Bounty, not for pride or boasting in order to benefit others instead of withholding and harm? Verily, Allah was All Knowing of their conditions whether in giving and withholding or reformation and corruption.

{إِنَّ اللّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً} [النساء : ٤٠]

40- Allah does not oppress His Servants even for an iota, so He does not decrease from the reward and does not increase the punishment, but give them their full share. Moreover, He gives them out of His Bounty and if the good deed is equal to an atom, He will double the reward for its doer and give him a great reward.

{فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاء شَهِيداً} [النساء : ٤١]

41- How (will it be) then, when We bring from each nation of the past and a group from each sect a witness (that witness will be their prophet) to bear witness against them and We bring you (O Muhammad peace be upon him) as a witness against your nation?
It was reported in the authentic Hadith that the Messenger of Allah (peace be upon him) cried when this Ayah had been read to him. Perhaps the reason behind his crying that he must bear witness against their actions and those actions may not be good, then their final destination will be Hell. Or he may cried for the scourges of the Day of the Recompense and the intercession which he will be responsible for.

{يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُواْ وَعَصَوُاْ الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الأَرْضُ وَلاَ يَكْتُمُونَ اللّهَ حَدِيثاً} [النساء : ٤٢]

42- In that Fearful Day, the infidels and those who disobeyed the Messenger of Allah (peace be upon him) such as the hypocrites and others shall wish that the earth would have swallowed them and they did not show up to people for reckoning because of the fear, distress, and sorrow that they would suffer on that Day. They shall be disgraced, rebuked, and admit everything on that Day and will not be able to conceal any of their actions because their organs will bear witness against them.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ وَلاَ جُنُباً إِلاَّ عَابِرِي سَبِيلٍ حَتَّىَ تَغْتَسِلُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مِّنكُم مِّن الْغَآئِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللّهَ كَانَ عَفُوّاً غَفُورا

{أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيباً مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلاَلَةَ وَيُرِيدُونَ أَن تَضِلُّواْ السَّبِيلَ} [النساء : ٤٤]

44- O Prophet, are not you amazed at the conditions of the Jews who were given some knowledge from the Scriptures that were revealed to them? They turn away from what Allah has revealed to you and leave the knowledge that was in their hands in return for a low price from the pleasures of the worldly life! As a result, they distort and falsify for bribes and presents while they know the danger of what they do.
Despite of their aberrance, denying the Messenger of Allah (peace be upon him), and concealing his attributes, they want you to go astray like them, disbelieve as they did, and to leave the guidance and beneficial knowledge you have.

{وَاللّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللّهِ وَلِيّاً وَكَفَى بِاللّهِ نَصِيراً} [النساء : ٤٥]

45- Indeed, Allah knows well your enemies, informs you with their enmity, and warns you against their plots and mixture with them. It is enough that Allah will be your Guardian, Keeper, and the One who keeps away evil from you, so trust in Him and rely on Him.

{مِّنَ الَّذِينَ هَادُواْ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيّاً بِأَلْسِنَتِهِمْ وَطَعْناً فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْراً لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللّهُ بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً} [النساء : ٤٦]

46- There is a group of the Jews, the misleading scholars, interpret the Torah unlike its real exact meaning. They interpret its meaning or distort its wordiness intentionally and when they hear the words of the Prophet (peace be upon him), they say in disbelief and stubbornness: We hear your words but we disobey your commands. They said in mockery and disrespect: Listen to what we say and respite us. They distort, with their tongues, its meaning because it bears the meaning of respite us, look at us, and the meaning of *Ru`una* is: recklessness and foolishness with the intention of insult and dispraise, and mockery of religion.
If they have said when they heard the ordinances of Allah: “We have heard and obeyed.” instead of saying “We have heard but disobeyed.” or to say: “Listen and respite us.” instead of saying: "listen! We shall not listen to you and respite us,” it would have been better for them than their first saying and more correct, but they did not say that. However, they continued in their disbelief and aberrance, as a result Allah let them down and cast them away from His Mercy and Guidance; so only a few of them are believers.

{يَا أَيُّهَا الَّذِينَ أُوتُوا الكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللهِ مَفْعُولًا} [النساء:٤٧]

47- O People of the Scriptures, believe in that We sent down to our Prophet Muhammad (peace be upon him) i.e., the Qur'an, because it ascertains the news and glad tidings that were mentioned in the Old Testament. Of those glad tidings is the prophethood of Muhammad (peace be upon him) where he was mentioned by name, qualities, place, and the time of his mission. Believe in that before we distort the faces of some people and replace them with the nape, so they will be effaced; that distortion in the creation is a scandal and a punishment for them for distorting the Scriptures and because of their disbelief in the things which they were commanded to believe in. Or We expel them from Our Mercy and Our Guidance as We cursed the Sabbath-breakers who used tricks in fishing on their Sabbath, as a result, Allah cursed them by disfiguring them. Both parties of the Jews are partners in the curse despite the difference form of punishment.

The second kind of the divine threaten was achieved which is the curse instead of effacement, so they are cursed by all people and in all times.

When Allah commands something, it must take place and none can stop Him.

{إِنَّ اللهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا} [النساء:٤٨]

48- Indeed, Allah does not forgive the sins of those who associate partners with Him because polytheism spoils actions until their doers do not have any good deed. Verily, Allah (Glory be to Him) forgives the sins of whom He wishes of His Servants as long as they do not associate partners with Him in worship.

Whoever associates partners with Allah in worship, fabricates a great lie and commits a major sin that spoils all actions, and all crimes and sins shall be minor in compare to that.

The meaning of polytheism is the absolute disbelief. Despite the distortion, polytheism, and disbelief of the Jews, they hope that they shall be forgiven {**and they say: we shall be forgiven.**} [Al-A`raf: 169]. So, Allah (Exalted be He) explained to them that He shall not forgive those who had disbelieved in Him.

{أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللهُ يُزَكِّي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا} [النساء:٤٩]

49- O Prophet of Allah, do not you see those Jews and Christians who claim that their sins are forgiven and they say that they are the beloved ones of Allah in order that Allah will not punish them and none shall enter Paradise

except if he was one of them? However, the One who forgives the sins and frees the souls is Allah alone because He is the One who knows well the realities of matters and the intentions of the hearts and none will be oppressed at Him. So, the reward of their actions shall not be decreased even an equal amount of the thin membrane that covers the date-stone. This example is given for the fewness and baseness.

{انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللهِ الكَذِبَ وَكَفَى بِهِ إِثْمًا مُبِينًا} [النساء:٥٠]

50- See how they claim that they are purified of sins because Allah is their Guardian! Certainly, they are liars and sinful by claiming something which they do not know against Allah.

{أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الكِتَابِ يُؤْمِنُونَ بِالجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا} [النساء:٥١]

51- O Messenger of Allah, do not you see those who were given a share from the knowledge of the Scriptures, which they have in their hands, how could they believe in idols and the devils which they worship beside Allah?! They say to the polytheists: "Verily, you are better guided than Muslims and the worship of idols is better than the guidance that Muhammad (peace be upon him) came with?" They said that out of their stubbornness and fanaticism while they know that such a claim is untrue!
One of the masters of the Jews, Ka`b ibn Al-Ashraf, said to the polytheists when he came to Makkah: "You are better." as was stated in many authentic Hadiths.
The sympathy of the Jews and their cooperation with the polytheists against the Message of Islam is well known.

{أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللهُ وَمَنْ يَلْعَنِ اللهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا} [النساء:٥٢]

52- Those who uttered such a manifest sin, Allah drove them away off His Mercy and let them down. Whomever Allah expels, there will be no helper or aid to save them of His Torment by intercession or something else in this world and in the Hereafter.
Allah let them down, therefore, they and the polytheists were defeated and they are cursed all the time.

{أَمْ لَهُمْ نَصِيبٌ مِنَ المُلْكِ فَإِذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا} [النساء:٥٣]

53- O Prophet, do you think that they have a share of kingdom or money? They do not have that share and even if they had something of kingdom and disposal, they would not have given the people as the amount of the membrane that covers the date-stone because they were known for their covetousness and severe miserliness.

{أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الكِتَابَ وَالحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا} [النساء:٥٤]

54- Or do they envy the Prophet of Allah (peace be upon him) for the prophethood that Allah has given him, made his Message the seal of all messages, and his Message abrogated the previous messages? Their envy and hatred prevented them from believing in him and in his Message? They also envy his Companions who believed in him, supported him, and became harsh in fighting them?
Why do they single out the Prophet (peace be upon him) with envy? We have given their ancestors, from the offspring of Abraham, prophethood and great kingdom such as David, king Solomon, and others (peace be upon them). Therefore, it is possible that Allah give Muhammad what He has given to the previous messengers, as they are his ancestors and cousins; and what did they benefit from envying him?

{فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَى بِجَهَنَّمَ سَعِيرًا} [النساء:٥٥]

55- From the sequent nations of the Jews there were some people believed in their prophets and some of them disbelieved while they were Jews like them. So, do not be amazed of the conditions of those people and their opposition to your call, O Messenger of Allah, because those were their conditions with their prophets; so what is the case while you are not one of them?! It is enough for them to suffer from a severe and painful fire as a retribution to their disbelief, stubbornness, and opposition to the Scriptures and the Messengers of Allah.

{إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا العَذَابَ إِنَّ اللهَ كَانَ عَزِيزًا حَكِيمًا} [النساء:٥٦]

56- Verily, those who disbelieved and rejected Our Ayahs: the signs and miracles that We gave to our Messengers to support their calls shall enter a huge and tremendous fire whenever their skins are burnt, we shall replace them with new skins to increase their torment and they will last therein forever. Verily, Allah is Cherished, nothing can fail Him, and none can stop Him. He is All Wise in His Management, Estimation, and in torturing anyone He likes.

{وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا} [النساء:٥٧]

57- As for those who believed in Our Signs, followed their faith with righteous deeds, and accepted acts, We shall admit them to vast gardens of verdant shadows underneath there are rivers running alongside with perpetual residence. They shall have wives purified of menstruation, post childbirth

blood, harm, and defects. Moreover, We shall admit them to shades wide and ever deepening Paradise that cannot be affected by the sun, full of fruits, and with no heat.

{إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالعَدْلِ إِنَّ اللهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللهَ كَانَ سَمِيعًا بَصِيرًا} [النساء:٥٨]

85- Allah (Glory be to Him) ordained on you to render the trusts back to their owners, no matter the type of trust is. The meaning is: the due trusts on people such as the rights of Allah on His Servants and the rights of servants upon one another. Anyone does not do this in the world, he or she shall be reckoned for that in the Hereafter as was stated in the authentic Hadith.

Indeed, Allah commands you with justice when you judge between people. The best thing that Allah commands you with is to judge among people with justice. Verily, Allah is All Hearing to all your sayings and Well Acquainted with all your actions.

{يَا أَيُّهَا الَّذِينَ آَمَنُوا أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَاليَوْمِ الآَخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا } [النساء:٥٩]

59- O believers, obey what Allah commanded you with and abstain from what He forbade you to do. Obey His Messenger because he is the conveyer of the message and the teachings from his Lord as well as the people of power who command you as long as their commands are in harmony with the rulings of the Islamic Shari`ah, otherwise, they should not be followed in things that incur the wrath of Allah. It was stated in the Hadith that the Prophet (peace be upon him) said: "Listening and obedience are obligatory upon Muslims in things that they love or hate as long as they are not commanded with disobedience. However, if they are commanded with disobedience, there shall be neither listening nor obedience." [Reported by Al-Bukhari, Muslim, and others].

O believers, when you differ about something, resort to the Book of Allah and the Sunnah of the Prophet (peace be upon him). If you find the ruling stated in the Book of Allah and in the Sunnah of the Prophet (peace be upon him), then it is the truth; and whoever neglects the truth he will fall into error. Therefore, it is obligatory on you to resort to the Book of Allah as well as the Sunnah of the Prophet (peace be upon him) if you are truly Muslims and believe in Allah and in the Last Day. Resorting to the Book of Allah and the Sunnah of His Prophet in disputes is the best.

{أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا} [النساء:٦٠]

60- Do not you, Prophet, feel wonder at the actions of those who claim to be believers. They claim to believe in what has been sent down to you and what has been sent down to the Prophets before you, however, they want to resort to other than the Book of Allah and the Sunnah of His Prophet to end disputes?!

The meaning of *Taghut* is the devil or everyone who judges with falsehood despite the fact that they were commanded to disbelieve in *Taghut*. How do they resort to it while they want to be guided by you? Satan wants to mislead them to be deviated from the truth.

It was reported in a *Mursal Hadith* (the link between the Successor and the Prophet —peace be upon him— is missing) with good chain of narration that the Ayah was revealed regarding a man from the *Ansar* (the Supporter) who claimed to be a Muslim. He had a dispute between him and a Jewish man, so they agreed to resort to a soothsayer from *Banu Juhaynah*.

{وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا} [النساء:٦١]

61- When it is said to those people who resort to *Taghut* for arbitration: Come to the Book of Allah and to His Messenger to judge between you in dispute, you shall see the hypocrites turning away from you, O Prophet.

{فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا} [النساء:٦٢]

62- How would they act if a catastrophe hits them to uncover their hypocrisy because of their turning away and because of the sins they committed? They would come to apologize to you while they swearing: We did not mean any harm by resorting to others in arbitration, but we only wanted to reconcile between people and not to turn away from your judgment.

{أُولَئِكَ الَّذِينَ يَعْلَمُ اللهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا} [النساء:٦٣]

63- Such people are the hypocrites whom Allah knew what is in their hearts, no matter what they say with their tongues. Indeed, nothing is hidden from Him and shall punish them for that. So, do not rebuke them because of what

they concealed in their hearts, advise them in public, forbid them from being hypocrites, and advise them with touchy words that may deter them.

{وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللهَ تَوَّابًا رَحِيمًا} [النساء:٦٤]

64- We have not sent a messenger but to be followed by the command of Allah because he is a conveyer of Allah, so his obedience is obedience to Allah and disobeying him is a disobedience to Allah.

If they made a mistake by resorting to *Taghut*, admitted their mistake, came to you showing regret, sought the forgiveness of Allah of their sins, and their Prophet (peace be upon him) sought forgiveness for them, Allah would have forgiven them and showed mercy to them.

{فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا} [النساء:٦٥]

65- By your Lord, O Prophet, they shall not be true believers but after they make you judge between them in all their disputes and in things that they differ about and things that are not clear to them. Whatever judgment you issued, it would be the truth that must be followed. Then, they should not find any doubt or annoy in their hearts against the judgments that you passed and should obey your judgment, inward and outward, and submit to that fully without any objection. It was stated in the authentic Hadith which Ibn Hajar graded its narrator as trustworthy in his book "*Fath Al-Bary*" which says: "None of you shall have perfect belief but after his whim will be in harmony with that (instructions and teachings) I came with."

{وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا} [النساء:٦٦]

66- If We commanded the people to kill themselves as a retribution to the sins and the crimes which they committed and their disobedience to Allah, as was the case with the Children of Israel, or We commanded them to leave their homes as We commanded the Children of Israel to abandon Egypt, they would not have done it. However, only a few who are loyal and can ransom their religion and their Prophet with their souls.

The Ayah is somehow connected with the previous Ayahs. The meaning is: We commanded them with an easy thing that is to obey the Messenger, follow his arbitration, and be pleased with that. If We commanded them to kill themselves or leave their homes, only few of them would have done that. Let them compare between the two matters and respond to the command of Allah and His Messenger so as not to be afflicted with hard rulings as were ordained on the Children of Israel as a result of their stubbornness and refusal to obey the commands of their Prophets.

Ibn Kathir interpreted it differently when he said: Allah (Glory be to Him) informs the people that if most of them were commanded to commit sins and crimes, they will not do them because their bad nature loves to disobey the command. If they did what they have been commanded and obeyed the ruling of Allah and His Messenger, that would have been better for them.

{وَإِذًا لَآتَيْنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا} [النساء:٦٧]

67- If they obey you and follow your commands, We shall reward them and give them a great reward that cannot be estimated.

{وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا} [النساء:٦٨]

68- And We will grant them success and make them firm on the Straight Way that will lead them to Paradise.

{وَمَنْ يُطِعِ اللهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا} [النساء:٦٩]

69- As for those who obey the commands of Allah, abstain from His Prohibitions, and obey the Messenger (peace be upon him) in all that he conveyed from his Lord, they are the obedient whose ranks in Paradise are equal to those upon whom Allah bestowed mercy and honor and made the best of mankind. Mainly, His Prophets, His Pious Servants, and martyrs whom Allah reformed their hearts, therefore, their secrets and public affairs were reformed and became good; and how good are those people!

{ذَلِكَ الفَضْلُ مِنَ اللهِ وَكَفَى بِاللهِ عَلِيمًا} [النساء:٧٠]

70- That is the great reward that Allah has set for them. Indeed, He is All Knowing of those who deserve that reward and its amount.

{يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوِ انْفِرُوا جَمِيعًا} [النساء:٧١]

71- O believers, beware of your enemies and get ready for them by fighting them in groups as well as separately or even in one large group.

{وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا} [النساء:٧٢]

72- Verily, some of you lag behind and refuse to engage in Jihad and when the enemy kill some of you or defeat you, they will praise their opinions saying: Indeed, Allah bestowed favor on us when He hindered us so as not to be injured or defeated like them.
Those people are the hypocrites who used to lag behind and refuse to engage in Jihad or they leave the Prophet’s army in the middle of the battle. The

same applies to the weak Muslims who are affected with the hypocrites' speech.

{وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا} [النساء:٧٣]

73- When you gain the battle or restore some booty by the will of Allah, they will feel sorry and regret for lagging behind in Jihad because of the booty they missed. He would say, as if there is no religious connection between you and them: We wish we were with you in fight to take our shares of the booty.

{فَلْيُقَاتِلْ فِي سَبِيلِ اللهِ الَّذِينَ يَشْرُونَ الحَيَاةَ الدُّنْيَا بِالآَخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا} [النساء:٧٤]

74- Let the believers fight those disbelievers who sell the everlasting life of the Hereafter for the worldly life. Anyone fights in the way of Allah seeking His Reward and to make the religion of Allah superior then is killed or gains victory, he shall have a great reward in both cases.

{وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللهِ وَالمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ القَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا} [النساء:٧٥]

75- Why do not you fight your desires in order to obey Allah, seek His Pleasure, and save the weak from the hands of the polytheists in Makkah? They are Muslim captives and weak: men, women, and children whom the infidels prevented to leave or they were weak to migrate and stayed there to receive the harm. They were supplicating: O Allah, give us strength to get out of that village whose people and tyrants oppress us and provide us with a close friend and supporter to protect us from them.

{الَّذِينَ آَمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا} [النساء:٧٦]

76- Verily, the believers only fight for making the words of Allah superior and seeking His pleasure because He is their *Wali* (supporter, aid, and helper) who will admit them to His Paradise.

The infidels fight for the pleasure of Satan that leads them to disbelief and to Hell-Fire. So, O allies of Allah and the supporters of His Prophet, fight the infidels who took the side of Satan and do not be afraid of its tricks because it is weak and its plot is futile. Indeed, its plots and tricks in compare to Allah's management is so weak, so do not be afraid of it because Allah is your Supporter and Helper.

{أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ القِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا القِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالآَخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا} [النساء:٧٧]

77- O Prophet, do not you see that some Muslims were asked not to engage in fighting the polytheists and forgive them when they were weak in Makkah? It was said to them at that time: Do your duty in obedience and fight your desires by establishing Salah and keeping to it in submission and give Zakah to the poor and the needy, but they used to ask you to give them permission to fight the infidels because of the harm they received of them.
When they were strong, Jihad was ordained on them, and they were asked to fight the infidels, a group of them feared that Allah inflict them with troubles; that is because of the fear and horror they had. Muslims are different in terms of having strong belief and in fighting the enemy. The people who were afraid said: O our Lord, why now did you ordain fighting on us? Had not you delayed it for a while or for a better time because it is full of blood shedding, killing of fathers and husbands.
O Prophet, tell them: All enjoyable things in the world are too few in compare to the reward resulting from the pious actions in the Hereafter such as Jihad in the cause of Allah. The Hereafter is for those who fight in the cause of Allah and show piety; that would be better than the world and its transient pleasures.
You shall not be oppressed in regard to the actions you do and the more you do pious actions in the world, the more you gain reward in the Hereafter. So, do not turn away from fight, leave the world and its vanities, and proceed to the things that will please you in the Hereafter because they are better for you.

{أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ المَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللهِ فَمَالِ هَؤُلَاءِ القَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا} [النساء:٧٨]

Wherever you are your final destination is death. You must die at the end even if you are in lofty and secure palaces. So, your watchfulness and caution will not prevent you from death whether you fight in the cause of Allah or not because your fate if fixed and every soul will taste death

*If sustenance was open for them and fruits, plants bliss, and prosperity came to them, they will say: Such sustenance is coming from Allah. However, when they were afflicted with barrenness, high prices, shortage in fruits, or the death of children or other, they would say to the Messenger (peace be upon him): That happened because of you because we obeyed you and followed your religion! Allah (He may be Glorified) says in such people: "**But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him.**" [Surat Al-A`raf: 131]. Thus, the hypocrites used to ascribe every bad thing they faced to the Prophet (peace be upon him).*

O Messenger, tell them: Everything that takes place is coming from Allah so, good thing and bad thing happen by the will of Allah, grace and infliction are from Him, and His Destiny is applicable to the pious as well as the dissolute, the faithful and the infidel. So, why those Jews and hypocrites were afflicted by misunderstanding, little knowledge, ignorance, and oppression; they can hardly understand what is being said to them؟

{مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللهِ شَهِيدًا} [النساء:٧٩]

79- O man, the blessings and prosperity that you have are from the bounty and benevolence of Allah, and whatever you do of worship and obedience, they are not equivalent to the blessing of your presence in this world, not to mention the other blessings. Whatever affliction befalls on you, it is because of you and of your actions, faults, and sins even if they are written down at Allah and was sent down by His Permission as a punishment for you. This is the meaning of Allah's Saying: "**And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.**" [Surat Ash-Shura: 30],
verily, we had sent you to the people as a messenger to convey to them the Shari`ah of Allah and to explain to them its teachings.
Allah is a sufficient witness on your message, on what you informed them, and on their stance of the Call.

{مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا} [النساء:٨٠]

80- He who obeys Prophet Muhammad (peace be upon him), certainly obeys Allah and acts according to His Instructions; that is because he speaks with revelation and conveys the rulings of Islam from Allah.
However, he who turns away from the teachings that you brought and does not follow you, certainly loses gracefully because he had disobeyed Allah and turned away from His Religion. It is not your fault and you are not responsible for them or for what they do. We have not sent you to be watcher over them to count them for their actions or reckon them, but you only have to convey the message.

{وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللهِ وَكَفَى بِاللهِ وَكِيلًا} [النساء:٨١]

81- When the hypocrites attended your sessions, they showed acceptance and obedience to what you say. But, when they left your sessions, a group of them (their leaders) added to your saying and made up their minds to do evil. However, Allah knows what they conceal and He records that in their sheets or reckoning to punish them for, so do not pay attention to them, do not give much interest to their attitudes, be patient for them, rely on Allah in all your affairs, and trust in Him. Verily, Allah is your Supporter, Helper, and He shall avenge you on them.

{أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا} [النساء:٨٢]

82- Do not they contemplate and reflect on the Glorious Qur'an, its words, meanings, and miracles. Do not they see that it is precise and eloquent, has no conflict or contradiction, but each part of it confirms the other. Its precision proves that it was truly revealed from Allah, the One True God, and if it is revealed or made by anyone, else they will find contradiction between its Ayahs and meanings. It contains lots of news about the Unseen, what the hypocrites conceal in their hearts as well as the history of the People of the Scriptures.

{وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا} [النساء:٨٣]

83- There is a group of people likes to disseminate the news without verification even if they are free of authenticity. They may add to or omit from it, taking no consideration to the impact of those news on the people or on the community that get affected by the biased rumors. If they were to verify the news, came to ask the Messenger of Allah whether it is true or false, or asked his honorable Companions, they would have known the truth

because of their smartness and experience in verification; hence, they shall know how to act.
Were it for the mercy of Allah and His Compassion, you would follow the Satan's way, would be affected by the errors and faults which the Satan's supporters spread, and you would not be guided to the truth, but for a few of you. Those few are the elite whose minds are enlightened with the profound and firm faith, they know the rulings well, and they are firm on the truth.
The Ayah was revealed when the news was circulated that the Prophet (peace be upon him) had divorced his wives. The one who asked the Messenger of Allah (peace be upon him) and deducted the matter was `Umar (may Allah be pleased with him) as was reported in the authentic Hadith.

{فَقَاتِلْ فِي سَبِيلِ اللهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا} [النساء:٨٤]

84- Do not pay attention to the betrayal of the hypocrites and the negligence of others because you are not charged but with your ownself and you shall not be reckoned for the actions of others. So, advance to Jihad, exhort the believers to it, urge them, and tell them about the retribution of those who lag behind and the reward of those who take part in, perhaps the intentions of the loyal are agitated by this to resist, observe patience, and defend Islam and Muslims. Verily, Allah is Firmest, Most Appreciative, and Severer in applying harm to the infidels.

{مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا} [النساء:٨٥]

85- Anyone intends to do good or exhorts others to it, they shall gain the full reward and anyone intends to do harm or exhorts others to it, they shall have the same sin; verily Allah is Custodian and Witness over all things.

{وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا} [النساء:٨٦]

86- When a Muslim greets you, greet him back with a better salutation than he greeted you with or reply to him with the same salutation. Responding to a salutation is obligatory and the extra greeting is mandatory and preferable.
Salam (peace) is a name of Allah (Exalted be He), so beginning with His Name or with one of His Qualities denotes a wish to cover the one who salutes with peace as it also denotes glad tidings for safety. Responding to that salutation is an exchange to that beautiful supplication and spreading for peace and affection.
Allah shall reckon you for what you say and what you do including responding to the salutations of your Muslim brothers. Beginning others with salutation is desirable, but answering is obligatory.

{اللهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ القِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللهِ حَدِيثًا} [النساء:٨٧]

87- He is Allah Alone Who is worthy of worship. He shall gather you all in one place on the Day of the Recompense and there is no one more truthful than Allah in His Speech, Promise, and Warning.

{فَمَا لَكُمْ فِي المُنَافِقِينَ فِئَتَيْنِ وَاللهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللهُ وَمَنْ يُضْلِلِ اللهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا} [النساء:٨٨]

88 - O Muslims, why did you split into two teams in term of your positions toward the hypocrites: some of you said they were Muslims, and the others said they were not? Allah described them as infidels after they had been Muslims as a result of their disobedience, aberrance, and disagreement with the Prophet (peace be upon him). Do you want, by your attitude, to bring them back to guidance after they had gone astray? Indeed, if Allah wants to mislead a group of people by His Wisdom because they deserve that and because of their intentions and determination toward the falsehood, you shall not find a way for them to guidance and faith as you shall not find a convincing plea to their aberrance and to their preference of falsehood to the guidance.

{وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا} [النساء:٨٩]

89- They love to see you in aberrance as they are, that is because of their hatred and enmity that overwhelmed the faith, purity, and the pure nature in their hearts.

So, do not trust any of them, do not take them as friends, and do not seek their help against the enemy as long as they have these characteristics until you make sure of their faith by emigrating solely to Allah and His Messenger and not for a worldly purpose.

If they do not migrate and show disbelief, take them as captives, if you can, and kill them wherever you find them because the rulings pertaining to them are the same of the infidels: caption and killing. It was said that the meaning is only the killing. Do not take any of them as friends, but keep away from them and do not accept any support or friendship of them.

{إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللهُ لَكُمْ عَلَيْهِمْ سَبِيلًا} [النساء:٩٠]

90- The following people are exempted from killing:

Those who fled to a group of people whom you had a covenant with them and enter into that covenant by their free will.

Those who hated to encounter you in battlefields and did not want to fight their people with you. Verily, Allah showed mercy to you, and except for that, He would have made them fight you with their people, but He prevented them to do so. If they avoided engaging in war with you, came to you with stretched hands for reconciliation, and liked to have peace with you, you should not kill them as long as that was their status.

It was reported from Ibn `Abbas that this ruling is abrogated by Allah's saying in the beginning of Surat At-Tawbah: "**Freedom from (all) obligations (is declared) from Allâh and His Messenger (peace be upon him) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.**" And by the fifth Ayah that reads: "**Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn wherever you find them.**"

By referring to the commentary of those two Ayahs, there will be some details in this regard.

The same was said regarding the second Ayah.

{سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلَّ مَا رُدُّوا إِلَى الفِتْنَةِ أُرْكِسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَمَ وَيَكُفُّوا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأُولَئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا} [النساء:٩١]

91- There is another group of people who shows faith to you and mentions that it is with you. Thereby, they want to avoid killing, therefore, they will be secured and their blood, money, and offspring will be safe too as yours. In fact, they are hypocrites and when the infidels of Makkah asked them to go back to polytheism, they would go back to it and indulge in. If they do not stop to do that, do not lean to reconciliation with you, and do not stop fighting you, take them as captives and kill them wherever you find them. We have given you the excuse to fight them because of their clear and manifest enmity, disbelief, and wickedness.

{وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ

رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللهِ وَكَانَ اللهُ عَلِيمًا حَكِيمًا} [النساء:٩٢]

92- It is not permissible for a believer to kill his Muslim brother by any mean and for any reason, except by mistake.

When a Muslim is killed by mistake, the penance is to free a Muslim slave and to give his heirs the blood money of the killed person unless his heirs overlooked their right of the blood money, then there will be nothing due on the killer.

If the killed person is from disbelieving people who fight you, but he is a Muslim and the killer does not know that he is a Muslim, the penance will be the *Kafarrah* without paying the blood money. The *Kaffarah* is freeing a Muslim slave because there is no inheritance between the killed believer and his people because they are infidels.

If the killed Muslim is from infidel people with whom you have no covenant, i.e., his heirs are some people with whom you have covenant and truce, they shall have the blood money of their killed person, in addition to freeing a Muslim slave as all Muslims.

However, who is not capable of freeing a slave, he may fast two consecutive months without breaking the fast amidst; this is the repentance of the killer who kills someone by mistake if he cannot free a Muslim slave.

Verily, Allah is All Knowing of His Servants and of their actions and He is All-Wise in the ordinances and legislations that He ordained and revealed.

{وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا} [النساء:٩٣]

93- Anyone kills his Muslim brother intentionally, without right, commits a great fault, a major sin, and his retribution shall be Hell forever, the wrath of Allah, His Avenge, and casting away from Allah's Mercy. He shall have a painful torment in Hell and a terrible punishment that is .

The meaning of residing forever in torture for a Muslim is the long stay and not perpetual staying because there are other texts reported in the Qur'an and the Sunnah to prove differently.

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الحَيَاةِ الدُّنْيَا فَعِنْدَ اللهِ مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا} [النساء:٩٤]

94- O believers, if you travel for fighting, make sure and know well what are you heading to and know what you are going to do and what you are going to leave. Do not rush things without deep thinking. Do not call those who

greeted you with the greeting of Islam or surrendered to when he was invited to Islam "non-Muslims" or "you just said that to save yourself from killing", as the fighting infidels. Do you seek a worldly purpose by doing this, be sure that worldly purpose will run out soon? Indeed, the reward that Allah prepared for you because of your Jihad is much better than what you seek.
Your status was like theirs short time ago; when you were seeking protection of them, you were weak and were concealing your faith for fear of the infidels, but Allah bestowed mercy on you and saved you from them. Therefore, make sure of and ascertain what you are going to do because you are the conveyers of a merciful message and responsible for the message. Verily, Allah is All Acquainted with all your public and secret actions and He shall reckon you for them, so do not be negligent in those matters and take caution.
The Ayah is a proof to the true faith of those who show Islam publically, whereas they conceal something else because Allah commanded Muslims to treat them as Muslims and apply the rulings of Islam on them.

{لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا}

[النساء:٩٥]

95- Those who were given permission not to engage in jihad and those who participate in jihad by themselves and money are not equal, except there is an excuse for that lagging in jihad, such as blindness, limp, or illness. Verily, Allah has preferred those who participated in jihad to those who lagged behind for an excuse with a great degree because of their sacrifice with their souls for the sake of Allah or with their money to reinforce the Muslim Army. Both teams were given glad tiding with a great reward that is Paradise, but the degree of the Mujahideen is much better than others by giving them a great reward and honor in Paradise.

{دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا} [النساء:٩٦]

96- The Mujahideen have different degrees in Paradise according to their effort and Jihad.
It was reported in the Hadith of Abu Hurayrah that was recorded by Al-Bukhari that there are hundred degrees in Paradise that Allah prepared for the Mujahideen in His Cause. The distance between each two steps is like the distance between heavens and earth.
That is the great reward and bounty of Allah to forgive their sins and show mercy to them.
Anyone sacrifices himself for the sake of Allah and defends his religion by his soul, Allah shall reward them with the best gardens in Paradise.

{إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُواْ فِيمَ كُنتُمْ قَالُواْ كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ قَالْوَاْ أَلَمْ تَكُنْ أَرْضُ اللّهِ وَاسِعَةً فَتُهَاجِرُواْ فِيهَا فَأُوْلَـئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءتْ مَصِيراً} [النساء : ٩٧]

97- Those people whom the angels took away their lives while they are in the abode of polytheism, could not set up the rites of their religion, and were able to migrate but did not have wronged themselves and committed a sinful act. Allah would not accept the Islam of anyone after the migration of the Prophet (peace be upon him) except if that person migrated to Madinah, then that matter was abrogated after the opening of Makkah where the Prophet (peace be upon him) said: "There is not migration after the opening of Makkah."

The polytheists used to take those Muslim residents with them to war to increase the number of the polytheist army, then the arrow comes to kill one of them as was reported in Sahih Al-Bukhari.

The angels rebuked them saying: in which team were you: with the Muslims or with the polytheists?

They sought some excuses such as: we were unable to do anything in Makkah.

They said to them refuting their excuse: were not the land of Muslims vast before you to migrate from Makkah to Madinah?

The abode of those people is Hell and how a bad destination it is! They died as disobedient because they increased the polytheist army.

{إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاء وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً} [النساء : ٩٨]

98- There is one exception which is if those people were weak; whether men, women, or children. Such people are forgiven because of their weakness of migration or they did not know the way or the place to which they should migrate.

{فَأُوْلَئِكَ عَسَى اللّهُ أَن يَعْفُوَ عَنْهُمْ وَكَانَ اللّهُ عَفُوّاً غَفُوراً} [النساء : ٩٩]

99- Perhaps, such people are forgiven for abandoning migration. The meaning is surely they are overlooked but a servant is always connected with hope and wish that Allah forgives him because He is a Generous Lord who forgives the sins of people despite their abundant sins and faults.

{وَمَن يُهَاجِرْ فِي سَبِيلِ اللّهِ يَجِدْ فِي الأَرْضِ مُرَاغَماً كَثِيراً وَسَعَةً وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِراً إِلَى اللّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلى اللّهِ وَكَانَ اللّهُ غَفُوراً رَّحِيماً} [النساء : ١٠٠]

100- Anyone migrates for the sake of Allah finds a suitable refuge to resort to and they shall be given sustenance from where they cannot imagine.
Whoever leaves his house with the intention of migrating to Allah and His Messenger, then death hits him on his way before he could reach the place of migration, he shall have the reward of the migrant.
Verily, Allah is Oft-Forgiving to the sins of His servants and shows mercy to them to reward them for their actions and increase their sustenance of His Bounty.

{وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُواْ مِنَ الصَّلاَةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُواْ إِنَّ الْكَافِرِينَ كَانُواْ لَكُمْ عَدُوّاً مُّبِيناً} [النساء : ١٠١]

101- If you travel outside the country, there is no harm on you to decrease the number of Rak`ahs by shortening the four-Rak`ah Salah to two if you fear that the infidels would harm you because they are manifest enemies for you and they seek the chance to betray you.
Shortening the Salah is permissible according to the consensus of scholars even if there is no fear. It is a concession from Allah (Exalted be He) for His Servants as the Prophet (peace be upon him) said: "**It is an act of charity which Allah has done to you, so accept His charity.**" [Reported by Muslims in his Sahih (a book of authentic Hadiths)].

{وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاَةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُواْ أَسْلِحَتَهُمْ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَى لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَأْخُذُواْ حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُواْ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَاحِدَةً وَلاَ جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَى أَن تَضَعُواْ أَسْلِحَتَكُمْ وَخُذُواْ حِذْرَكُمْ إِنَّ اللّهَ أَعَدَّ لِلْكَافِرِينَ عَذَاباً مُّهِيناً} [النساء : ١٠٢]

102- This is the explanation of the Fear Salah. O Prophet (the address is for all), if you are among your Companions and wants to offer Salah with them as an Imam, make them two groups: a group to offer Salah with you and the other is holding their weapon into the direction of the enemy. When the group which offers the Salah with you prostrates and completes the first Rak`ah, let them leave for guarding. When the people who offer Salah with you prostrate and complete the first Rak`ah, let them go to the place where they guard and the guarding group should replace them in Salah. They will come and offer their first Rak`ah with you (which is your second Rak`ah) and the other group take weapons and the positions for guarding. That means each group has offered one Rak`ah with you and they shall offer the second Rak`ah by themselves. However, the Fear Salah was reported with other forms.

The infidels wish that you neglect your weapons and provisions to attack you during your Salah and kill you.
There is no harm on you if rain befell on you or you were sick to put down your weapons on the floor, but with taking full caution and full preparation for fear of that the enemy might attack you at sudden.
Verily, Allah has prepared a humiliating torment for the disbelievers, therefore, take care of your own business and take the reasons of caution so that Allah would provide you victory and torture them by your hands.

{فَإِذَا قَضَيْتُمُ الصَّلاَةَ فَاذْكُرُواْ اللّهَ قِيَاماً وَقُعُوداً وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُواْ الصَّلاَةَ إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَّوْقُوتاً} [النساء : ١٠٣]

103- If you finished the Fear Salah, mention Allah frequently and keep to that in all your conditions: standing, sitting, and laying down because mentioning Allah is required in these conditions as it is permissible and desirable.
If you feel secure and your are settled down, perform Salah in its due time and fulfill its pillars and conditions because Salah is obligatory on the believers and fixed with certain times that cannot be changed and it is obligatory to establish them whether in villages as well as in cities and in Fear time.

{وَلاَ تَهِنُواْ فِي ابْتِغَاء الْقَوْمِ إِن تَكُونُواْ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمونَ وَتَرْجُونَ مِنَ اللّهِ مَا لاَ يَرْجُونَ وَكَانَ اللّهُ عَلِيماً حَكِيماً} [النساء : ١٠٤]

104- Do not be cowered to encounter your enemies in battlefield and do not lag in fighting them. If you feel pain —because of the injuries and pains that hit you—, it is the same with them, so why do not you observe patience while you are most entitled to be patient. You seek the great reward from Allah in the Hereafter or victory of Islam over all other religions, whereas they do not seek that, therefore, you are more entitled with Jihad and patience than them. Verily, Allah is All Acquainted with your actions and intentions and He is All Wise in His Commands, Prohibition, and destiny.

{إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللّهُ وَلاَ تَكُن لِّلْخَآئِنِينَ خَصِيماً} [النساء : ١٠٥]

105- We sent down the Qur’an to you with the truth, therefore, it is truthful in its news, narrations, and rulings in order to judge between people with that He revealed to you. Do not argue about those people whom you are sure of their betrayal, such as those who claim what it does not belong to them or denied something of the religion.
There is a lengthy explanation in this Ayah and the reason of its revelation.

{وَاسْتَغْفِرِ اللّهَ إِنَّ اللّهَ كَانَ غَفُوراً رَّحِيماً} [النساء : ١٠٦]

106- Seek the forgiveness from Allah for your intention that you were about to pass a verdict on something that you were not sure of. Verily, Allah forgives you because He is Oft-Forgiving and full of mercy.

{وَلاَ تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللّهَ لاَ يُحِبُّ مَن كَانَ خَوَّاناً أَثِيماً} [النساء : ١٠٧]

107- Do not argue about those who betrayed themselves as well as others by oppressing them because Allah does not like the sinful betrayers who disobey Allah and harm others.

{يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ اللّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لاَ يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللّهُ بِمَا يَعْمَلُونَ مُحِيطاً} [النساء : ١٠٨]

108- They are the hypocrites who hide their sins and their low and disgraced actions from the people so that they will not be defamed by them. However, they do them publically before Allah, their Creator, Who is more entitled to be feared of His Punishment. He is present with them while they are plotting their bad actions that are contrary to the integrity and justice. He (Glory be to Him) is All Knowing of their manifest and hidden actions because nothing is hidden from Him.

{هَاأَنتُمْ هَؤُلاء جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَن يُجَادِلُ اللّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلاً} [النساء : ١٠٩]

109- Suppose you exerted a lot of efforts to argue about them in this worldly life and they got their purpose, who will argue with Allah about them on the Day of the Recompense while He knows the hidden matters. Who will defend them and take over their affairs on that day?

{وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللّهَ يَجِدِ اللّهَ غَفُوراً رَّحِيماً} [النساء: ١١٠]

110- Whoever commits a fault, whether major or minor, by harming others, such as stealing, or oppressing oneself by false lie, then repents of it, comes back to the truth, and seeks the forgiveness of his Lord, Allah shall accept his repentance, forgive him, and show mercy to him.

{وَمَن يَكْسِبْ إِثْماً فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللّهُ عَلِيماً حَكِيماً} [النساء : ١١١]

111- Whoever commits a sin intentionally wrongs himself, brings harm to it, and jeopardizes it to the bad consequences. Verily, Allah is All Knowing of what people commit and All Wise for the punishment He ordains for them.

{وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْماً ثُمَّ يَرْمِ بِهِ بَرِيئاً فَقَدِ احْتَمَلَ بُهْتَاناً وَإِثْماً مُّبِيناً}

[النساء : ١١٢]

112- Whoever does something bad or commits a major sin then accuse an innocent person, he has done an awful action by lying to others and committed a major and manifest sin.

{وَلَوْلاَ فَضْلُ اللّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّآئِفَةٌ مُّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلاُّ أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ وَأَنزَلَ اللّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللّهِ عَلَيْكَ عَظِيماً} [النساء : ١١٣]

113- Had not the Grace of Allah and His Mercy been upon you (O Muhammad peace be upon him), a party of them would certainly have made a decision to mislead you, distract you from the truth, and lead you to pass a wrong verdict on others because of falsehood they adorned for you. They would not harm you, but the harm will go back to them because Allah had protected you and they got the whole sin.

Allah has sent down the Qur'an on you, protected you with it, taught you how to judge with the revelation, taught you the rulings, and taught you of the unseen things that you had not known before. Verily, the bounty of Allah was great upon you by making you a prophet, preferred you to all mankind, and gave you the great intercession on the Day of the Recompense.

{لاَّ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتَغَاء مَرْضَاتِ اللّهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً} [النساء : ١١٤]

114- There is no much good in people's speech except if there is an exhortation to charities, commanding with good and obedience, or bringing people close together with intimacy if their relations are corrupted. Verily, anyone does those things for the sake of Allah, seeking the reward, We shall reward them with the best reward.

{وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءتْ مَصِيراً} [النساء : ١١٥]

115- Anyone disagrees with the Messenger of Allah, follows intentionally another way than the Shari`ah that he came with after the truth had been manifest to him, knows the commands, and the prescribed limits then follows another way other than the believers follow, We shall leave him to his disbelief. We shall forget about him and admit him to Hell to be torture therein; how a bad destination it is which is full of Fire and torture!

{إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللّهِ فَقَدْ ضَلَّ ضَلاَلاً بَعِيداً} [النساء : ١١٦]

116- Allah does not forgive the sin of those who associate partners with Him or those who disbelieve in Him. Polytheism corrupts all actions until it erases every good deeds. Verily, He (Glory be to Him) forgives the sins of His Servants as long as they do not associate partners with Him. Indeed, those who associate partners with Allah in worship have turned away from the Striaght Path, committed a major sin, and destroyed themselves because they will lose the mercy of Allah and His Paradise.

{إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَاثاً وَإِن يَدْعُونَ إِلاَّ شَيْطَاناً مَّرِيداً} [النساء : ١١٧]

117- Those polytheists do not worship but female idols other than Allah, such as: Lat, `Uzza, and Manah which they call for help and need. They only worship an awful devil that is away from obedience. It adorned its worship to them, so their obedience to it is a kind of worship.

{لَّعَنَهُ اللّهُ وَقَالَ لأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيباً مَّفْرُوضاً} [النساء : ١١٨]

118- Allah has cast Satan form His Mercy. In turn, the cursed Satan said: I shall take with me a fixed share and a certain number of those who will follow me (who are abundant). "**And most of mankind will not believe even if you desire it eagerly.**" [Surat Yusuf: 103].

{وَلأُضِلَّنَّهُمْ وَلأُمَنِّيَنَّهُمْ وَلآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الأَنْعَامِ وَلآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّهِ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيّاً مِّن دُونِ اللّهِ فَقَدْ خَسِرَ خُسْرَاناً مُّبِيناً} [النساء : ١١٩]

119- I shall seduce them, turn them away from the truth, and torture them by the false hopes. Moreover, I shall adorn for them High hopes and shall command them to cut the ears of the cattle; That is what the Arabs used to do and make it as a sign for Bahirah and Sa'ibah of camels. The meaning of Bahirah is the she camel that begets five times. In that case, it cannot be used and it is not prevented from pasture or water. The other kind is the camel that is assigned for a vow or something of the like; and indeed, Islam prohibits both kinds of camels.

I shall command them to change Allah's Creation, from outside as well as from inside by changing the pure nature of Allah and by using the organs and forces for other than their original function. I shall command them to change the nature of the subjugated things to other purposes such as worshiping stones and animal that are subjugated to human or castrate animals and practice sodomy.

He who takes the side of Satan by preferring what it calls to the way of Allah has lost greatly and regretted terribly because there is no loss greater than exchanging Paradise for Hell.

{يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُوراً} [النساء : ١٢٠]

120- Satan promises them to win and be safe, and adorns to them high hopes, such as: long stay in the world and have a great bliss therein. Indeed, it tells lies and fabricates because its promises are no more than illusion, conceit, fancy, and hopes.

{أُوْلَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلاَ يَجِدُونَ عَنْهَا مَحِيصاً} [النساء : ١٢١]

121- Those conceited people are the friends of Satan and their final destination shall be Hell from which they will not find salvation or a way out.

{وَالَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً وَعْدَ اللّهِ حَقّاً وَمَنْ أَصْدَقُ مِنَ اللّهِ قِيلاً} [النساء : ١٢٢]

122- As for those who believed in Allah, satisfied with His Religion, followed their faith with righteous deeds, and did the good actions which they have been commanded to do, We shall admit them to gardens underneath are rivers flow. We shall give them perpetual residence and that is the promise of Allah to His righteous servants. Indeed, there is no more truthful than Allah in saying and action.

{لَّيْسَ بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءاً يُجْزَ بِهِ وَلاَ يَجِدْ لَهُ مِن دُونِ اللّهِ وَلِيّاً وَلاَ نَصِيراً} [النساء : ١٢٣]

123- It was reported in a *Mursal Hadith* with an authentic chain of narration that Muslims and the People of the Book disputed together. Muslims said: we are more guided than you are and the People of the Book said: We are more guided than you are, thereupon, Allah revealed this Ayah.

The matter is neither as you wished, O Muslims, nor as you imagined, O People of the Scripture. Anyone does any fault or sin, they shall be reckoned, sooner or later, so the matter is connected with obedience and actions; and not by hopes and wishes. As for those who do bad and evil actions, transgressing all limits set by Allah, they will not find someone to defend them or rescue them from torture when it comes down.

The meaning is each religion had a certain period to prevail and the believers are those who believe in the religion in its time. As for the religion and the believers of other religions who remained after the mission of the Prophet (peace be upon them), they are not believers until they believe in Muhammad and his religion because Islam abrogated the previous religions.

At the end of the previous Hadith, it is proved that Muslims surpassed the People of the Scriptures in their plea with the following Ayah.

The general meaning of the Ayah is limited with repentance and with the people to whom Allah shall show mercy.

It was reported in Sahih Muslim that Abu Hurayrah (may Allah be pleased with him) said that when this verse was revealed: "**Whoever does evil will**

be requited for it", and when this was conveyed to the Muslims they were greatly perturbed. Thereupon Allah's Messenger (may peace and blessings be upon him) said: Be moderate and stand firm in troubles that befall because there is an expiation for a Muslim in everything that hits him; even stumbling on the path or the pricking of a thorn (are an expiation for him).
Imam An-Nawawy said in his commentary to the Hadith that was reported in the beginning of this chapter: The Hadith refers to the erasing of sins with illness, calamity, and with the worries of the world. It also refers to the raising of degrees and increasing the good deeds by those mentioned matters.
He said about the meaning of "Be moderate": do not exceed the limits or neglect but be moderate and seek the perfection as much as you can.
The meaning of the Ayah is: Anyone commits evil deeds shall be punished for, sooner or later. If the person is a disbeliever, his retribution shall be Hell and if the person is a believer, he shall be punished in the world with sickness, sadness, worries, and others and when there are some remnant bad deeds, he shall be under the will of Allah; if He wills to forgive him, it will be and if He wills to punish him, it will be.

{وَمَن يَعْمَلْ مِنَ الصَّالِحَاتَ مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ نَقِيراً} [النساء : ١٢٤]

124- Anyone does the righteous deeds of His Servants, male or female, provided that they have pure and correct faith, they shall enter Paradise as a reward for their actions. Their reward shall not be reduced for an atom even if it is like the thread that is in the date-stone.

{وَمَنْ أَحْسَنُ دِيناً مِّمَّنْ أَسْلَمَ وَجْهَهُ لله وَهُوَ مُحْسِنٌ واتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفاً وَاتَّخَذَ اللّهُ إِبْرَاهِيمَ خَلِيلاً} [النساء : ١٢٥]

125- There is no one better than a Muslim who devotes his actions to his Lord and does not seek the pleasure of someone else than Him. In such a case, he does the good deeds according to the instructions of the religion as well as devotion which are the balance scale for accepting the actions. Thereby, he follows the religion of Prophet Abraham that is in conformity with the religion of Islam (according to the unanimous scholars) and those who follow his religion are the nation of Prophet Muhammad (peace be upon him). Verily, Allah has taken Abraham as a close follower and that degree is the highest rank of love; that is because of his frequent obedience to his Lord and his execution to all His Commands. So, nothing distracted him from responding to the call of his Lord, whether small or big, until he became a leader to be followed and had reached the end and the peak rank of worship that all servants try to reach.

{وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَكَانَ اللّهُ بِكُلِّ شَيْءٍ مُّحِيطاً} [النساء : ١٢٦]

126- All that in heavens and on earth belong to Allah because He is the Ruler and Controller of all affairs. Moreover, His Knowledge encompasses everything and nothing is hidden from Him whether small or big.

{وَيَسْتَفْتُونَكَ فِي النِّسَاء قُلِ اللّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاء الَّلاتِي لاَ تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُواْ لِلْيَتَامَى بِالْقِسْطِ وَمَا تَفْعَلُواْ مِنْ خَيْرٍ فَإِنَّ اللّهَ كَانَ بِهِ عَلِيماً} [النساء : ١٢٧]

127- O Prophet, they ask you to explain to them the rulings which are ambiguous to them in regard of women. Tell them: Allah explains to you their rulings in these Ayahs and in the Ayahs that are mentioned in the Qur'an. "**And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice.**" [Surat An-Nisa': 3]. These rulings concern the orphan girls who were raised by you and you wish to marry them after they had reached the puberty age. You do not want to give orphan girls their dowry like other women or you do not wish to marry them but you do not let them marry others in order that you benefit from their money that you control or in order to inherit it from them after their death. That action was done in the Pre-Islamic Period, but Allah forbade you to do so.
Likewise, boys and girls each has a share of inheritance, so it is not permissible to prevent them of inheritance as was done in the Pre-Islamic Period.
Do justice to orphans whom you have, give them their full rights: dowry, inheritance, and expenses and whatever good you do in their rights be sure that Allah knows it quite well and He shall reward you the best.

{وَإِنِ امْرَأَةٌ خَافَتْ مِن بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً فَلاَ جُنَاْحَ عَلَيْهِمَا أَن يُصْلِحَا بَيْنَهُمَا صُلْحاً وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الأَنفُسُ الشُّحَّ وَإِن تُحْسِنُواْ وَتَتَّقُواْ فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً} [النساء : ١٢٨]

128- When a woman feels that her husband shows off to her for some reasons, feels disaffection, or aversion from her in compare to the previous state by decreasing the alimony or by have few discussions with her, they may make an agreement in between. That agreement may include that the woman drops some of her right or all of it, such as alimony, clothes, sleeping together, or give him money or give him something that he likes or

something of the like that might bring back intimacy and good relation. Reconciliation is better than separation, bad relationship, and rivalry.
The souls of humans are full of niggardliness, so women do not give their rights to men and men do not do that either which entails rivalry and divorce. If a man is miser and refuses to abandon his rights, a woman should induce him and if a woman is miser and refuses to abandon her rights, he should induce her in order to find a room for reconciliation, agreement, and good relationship.
If you do good in regard of your relations and keep away from disobedience, turning away, and observing patience to the marital rights without resorting to wasting those rights, it will be part of benevolence and piety that Allah knows its purposes. Then, He shall reward you the best for it.

{وَلَن تَسْتَطِيعُواْ أَن تَعْدِلُواْ بَيْنَ النِّسَاء وَلَوْ حَرَصْتُمْ فَلاَ تَمِيلُواْ كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِن تُصْلِحُواْ وَتَتَّقُواْ فَإِنَّ اللّهَ كَانَ غَفُوراً رَّحِيماً} [النساء : ١٢٩]

129- You are not able to set justice among wives in all aspects even if you exerted your best efforts to achieve it. Therefore, there must be difference in love, looking, and intimacy. So, if you incline to one of them, do not exaggerate in that and do not oppress the others by taking away their rights and leaving them as divorced or with no husband.
If you repaired your matters, stayed away from the inclination that Allah forbade you to do, and set justice in all that He commanded you, He shall forgive your past inclination and oppression out of His Bounty and Mercy.

{وَإِن يَتَفَرَّقَا يُغْنِ اللّهُ كُلاًّ مِّن سَعَتِهِ وَكَانَ اللّهُ وَاسِعاً حَكِيماً} [النساء : ١٣٠]

130- If spouses reached a dead end and did not find a way to reconciliation, Allah will suffice each one of them from His Richness and Power and shall give each one of them another spouse for He is Rich, with vast and great bounty, and Wise in all that He destines.

{وَللّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُواْ اللّهَ وَإِن تَكْفُرُواْ فَإِنَّ لِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَكَانَ اللّهُ غَنِيّاً حَمِيداً} [النساء : ١٣١]

131- To Allah belongs the dominion of heavens and earth and He is the Controller therein, so nothing can fail Him in regard of the conditions of the spouses or anything else.
Verily, We have commanded the People of the Scriptures with piety and obedience as We commanded you, o people of the Qur'an. So, if you turn away from that Allah commanded you or disbelieve, nothing of what you do can harm Him as nothing of your thanks and piety can benefit Him. Indeed, He is the Owner of the heavens, the earth, and that is in between. He is Self-Sufficient and does not need His Creation or their worship. He is praised whether people praised Him or denied His Grace.

{وَلِلّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَكَفَى بِاللّهِ وَكِيلاً} [النساء : ١٣٢]

132- Allah is the Creator and the Owner of heavens and the earth, and He can destroy them as well. He has all freedom and dominion to do whatever He likes therein and everyone in them are in dire need to Him. It is enough witness to Him that everyone serves Him and He disposes all their affairs, so nothing is asked but from Him, no supplication but to Him, and no one rely but on Him.

{إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللّهُ عَلَى ذَلِكَ قَدِيراً} [النساء : ١٣٣]

133- If Allah wants to destroy you, o people, He is Able to do so and replace you with another people who are better and more obedient to the instructions and commands of Allah. That is so easy for Allah because He is All Able for what He wills and nothing fails Him.

{مَّن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللّهِ ثَوَابُ الدُّنْيَا وَالآخِرَةِ وَكَانَ اللّهُ سَمِيعاً بَصِيراً} [النساء : ١٣٤]

134- Anyone wants a worldly benefit by their actions Allah shall give them whatever benefits He likes and more from the benefits of the world. Moreover, He shall give them what is more beneficial and everlasting which is the reward of the Hereafter; this reward is for those who believed and did good actions. So, anyone asks Him from the benefits of this world and the next, He shall give them both. Anyone asks for the worldly benefits only, He shall give them the world and deprive them from the Hereafter, such as the hypocrites who showed faith to win the booty and as the disbelievers who do not care but for the world as they do not believe in the Hereafter. Verily, Allah hears the supplications of people, well acquainted with what they ask, and knows their purposes.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ كُونُواْ قَوَّامِينَ بِالْقِسْطِ شُهَدَاء لِلّهِ وَلَوْ عَلَى أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالأَقْرَبِينَ إِن يَكُنْ غَنِيّاً أَوْ فَقَيراً فَاللّهُ أَوْلَى بِهِمَا فَلاَ تَتَّبِعُواْ الْهَوَى أَن تَعْدِلُواْ وَإِن تَلْوُواْ أَوْ تُعْرِضُواْ فَإِنَّ اللّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً} [النساء : ١٣٥]

135- O believers, be just in all your affairs, do not turn away from justice for any reason, and seek only the pleasure of Allah, not for a worldly benefit or personal interest, and whether your justice or saying the truth will be for your own benefits or against you. If you are doing that for a benefit, you shall achieve it and if you do it against yourselves, Allah shall give you a way out and compensate for you.

Even if the testimony against the parents or the relatives, the truth still the truth and it should be said in favor or against anyone and should be given priority to anything else.

If the truth is against the rich or the poor, saying the truth does not give preference to the rich for his money and does not pity for the poor for their conditions. Indeed, Allah shall undertake their affairs, so let their affairs to Allah.

Do not let your inner selves incline to falsehood and turn away from the truth because if you distorted the testimony, refused the truth in all your matters, and abandoned justice, Allah is All knowing of your sinful act, knows what you have altered and changed, and shall punish you for that with the worst.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ آمِنُواْ بِاللّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِيَ أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ فَقَدْ ضَلَّ ضَلاَلاً بَعِيداً} [النساء : ١٣٦]

136- O believers, believe, be firm on your faith, be loyal to Allah alone, and believe in His Prophet Muhammad (peace be upon him) the seal of the prophets. Believe in the Qur'an that He revealed to Prophet Muhammad and believe in all Scriptures that were revealed before the Qur'an. Anyone disbelieves in the pillars of faith: faith in Allah, His Angles, His Scriptures, His Messengers and Prophets, the Day of the Recompense, and in Destiny has turned away from the truth, kept away from the way of guidance, and was one of the straying ones.

{إِنَّ الَّذِينَ آمَنُواْ ثُمَّ كَفَرُواْ ثُمَّ آمَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ازْدَادُواْ كُفْراً لَّمْ يَكُنِ اللّهُ لِيَغْفِرَ لَهُمْ وَلاَ لِيَهْدِيَهُمْ سَبِيلاً} [النساء : ١٣٧]

137- Verily, those who have believed then went back to disbelief then came back to faith then went back to disbelief, increased their aberrance, insisted on their disbelief, and continued to that until they died, Allah shall not forgive them. He will not guide them to the truth while they preferred falsehood to guidance after they had known the truth and left it on purpose. Moreover, they manipulated with the true faith and belittled it, so their retribution was bad as mentioned.

{بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَاباً أَلِيماً} [النساء : ١٣٨]

138- Verily, this is the nature of the hypocrites who manipulate with religions, therefore, give them glad tiding with a painful torment and a Fire that will eat up their hearts along with a perpetual stay in torture.

{الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاء مِن دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ العِزَّةَ لِلّهِ جَمِيعاً} [النساء : ١٣٩]

139- Indeed, the hypocrites took the infidels as friends from whom they seek help, aid, and victory. On the contrary, they do not take the believers as friends although they show faith publicly, but they show their inner selves

before their supports and helper of the infidels to befriend them and seek their intimacy.

Do they seek power, protection, and victory over Muslims by showing intimacy to them? Indeed, the power and ability is only at Allah alone who gives it to whom He wants; His friends. "**But honor, power and glory belong to Allâh, and to His Messenger (Muhammad peace be upon him), and to the believers, but the hypocrites know not.**" [Surat Al-Munafiqun: 8]. O Muslims, resort to Allah, the Almighty because He shall give you victory and power while the hypocrites are in manifest error.

{وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللّهِ يُكَفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلاَ تَقْعُدُواْ مَعَهُمْ حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذاً مِّثْلُهُمْ إِنَّ اللّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعاً} [النساء : ١٤٠]

140- Allah had revealed to you in the Qur'an that if you are going to meet some people who disbelieve in the Glorious Qur'an and show mockery at it, do not sit with them until they speak about something different. Allah (Glory be to Him) says: "**And when you (Muhammad peace be upon him) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).**" [Surat Al-An`am: 68]. If only sitting with them is not permissible, how about taking them as friends and helpers?

If you agree to sit with them while they disbelieve in the Ayahs of Allah and mock at them and you agreed to that, you have participated in disbelief.

Allah shall gather the hypocrites and the infidels in Hell Fire forever as they participated in disbelief and took one another as friends in the world in order to taste the humiliating torment and the everlasting torture.

{الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ اللّهِ قَالُواْ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُواْ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ الْمُؤْمِنِينَ فَاللّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَن يَجْعَلَ اللّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً} [النساء : ١٤١]

141- Indeed, the hypocrites wait for something bad to happen to you and they do not wish good for you. So, when you gained victory and booty, they would seek your satisfaction and would say: Were not we with you in religion and supported you in Jihad?! Give us a share from the booty.

If the infidels have won, they would say: Did not we cooperate with you by stopping them to kill and capture you or even by turning them away from

you, giving you their secrets, and pushing them away as we could until you gained victory?
Allah shall judge between the people of faith and the hypocrites on the Day of the Recompense when the actions are presented to Allah to reward His Obedient Servants and punish His Enemy.
There shall be no argue for the disbelievers to use against Muslims in the world as well as in the Hereafter because they have the truth in the world and Allah shall judge between His Servants on the Day of the Recompense and He shall accept nothing of them but Islam.
Or the meaning of the last portion of the Ayahs is: Allah shall never make the infidels superior to Muslims or eradicate them totally. As for the war, it is ranging between win and defeat and not the total annihilation.

{إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُواْ إِلَى الصَّلاَةِ قَامُواْ كُسَالَى يُرَآؤُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللّهَ إِلاَّ قَلِيلاً} [النساء : ١٤٢]

142- Verily, the hypocrites act like double crossers. They show faith but conceal disbelief. They think that Allah does not know about them. Verily, Allah knows their secrets and that is hidden in their intentions, but Allah let them in their oppression and error and He shall do with them as they did. Although He let them live among Muslims and have monies because they show faith, but He had prepared for them Hell Fire in the Hereafter after He would uncover their secrets.
Of their qualities: when they go to the best pillar of Islam which Salah, they go to it lazy. They offer it without intention, reverence, understanding, desire, faith, or devotion. They only do it in order that the people see them praying and believe that they are Muslims. However, they are heedless in Salah and do not understand what they say and do not mention Allah but a few.

{مُّذَبْذَبِينَ بَيْنَ ذَلِكَ لاَ إِلَى هَـؤُلاء وَلاَ إِلَى هَـؤُلاء وَمَن يُضْلِلِ اللّهُ فَلَن تَجِدَ لَهُ سَبِيلاً} [النساء : ١٤٣]

143- They are distracted and ambivalent between unbelief and faith, and are hesitant between believers and unbelievers. So, there are not believers for real because they conceal disbelief or infidels because they do not show disbelief, but outwardly they are with the believers and inwardly they are with the unbelievers. Verily, whom Allah turns away from guidance and sends away from the way of survival you will not find a guide and a savior for him because he is not ready for guidance and for accepting the truth.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْكَافِرِينَ أَوْلِيَاء مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُواْ لِلّهِ عَلَيْكُمْ سُلْطَاناً مُّبِيناً} [النساء : ١٤٤]

144- O those who believed, do not imitate the hypocrites in taking the infidels as companions, friends, and advisors, and do not convey the news of

Muslims to them. Do you want to set an argument against yourselves before Allah to punish or torture you painfully for it?

{إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَن تَجِدَ لَهُمْ نَصِيراً} [النساء : ١٤٥]

145 – Indeed, the final destination of the hypocrites is the lower ranks and places of Hell Fire, which is its bottom, and you will not find someone to save them from that state or to alleviate their severe punishment.

{إِلاَّ الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللّهِ وَأَخْلَصُواْ دِينَهُمْ لِلّهِ فَأُوْلَـئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللّهُ الْمُؤْمِنِينَ أَجْراً عَظِيماً} [النساء : ١٤٦]

146- Except for those who repent, go back to Allah, regret what they have done, repair with the faith what they had corrupted with disbelief, hold firm with their Lord and His Book, and replace hypocrisy with devotion. Such people shall be with the believers on the Day of the Recompense and Allah shall give them - as He will give the believers - the great reward, and the high ranks in Paradise.

{مَّا يَفْعَلُ اللّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنتُمْ وَكَانَ اللّهُ شَاكِراً عَلِيماً} [النساء : ١٤٧]

147- Allah shall not torture you but for doing sins publicly and for refusing what He had ordained for you. However, He shall not torture you as long as you are believers, pious, and grateful because Allah rewards for gratefulness and He is All Knowing with the heart of those who had believed to reward them the best.

{لَا يُحِبُّ اللهُ الجَهْرَ بِالسُّوءِ مِنَ القَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللهُ سَمِيعًا عَلِيمًا} [النساء:١٤٨]

148- Allah does not like those who speak badly about other people except in one case, when a person is oppressed by another. The display of the complaint may be by supplicating Allah against the oppressor or raise a complaint against him in which the complainant mentions the details of his or her oppression. Verily, Allah is All-Hearing for the words of the oppressor as well as the oppressed and knows exactly their conditions.

{إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللهَ كَانَ عَفُوًّا قَدِيرًا} [النساء:١٤٩]

149- If you display goodness, conceal it, or forgive those who oppress you while you are capable of punishing them, Allah forgives the disobedient ones

despite His Capability of punishing them. Then, why do not you forgive despite your weakness? Instead, you should forgive and pardon in order to have the full reward.

{إِنَّ الَّذِينَ يَكْفُرُونَ بِاللهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا} [النساء:١٥٠]

150- Those who are led by their doctrines and views to disbelieve in Allah and His Messengers while they claim to be Muslims, want to separate between the messengers, and say: We believe in some prophets and disbelieve in others, such as the Jews who did not believe in the prophethood of Jesus and Muhammad or as the Christians, who did not believe in Muhammad (peace be upon him), want to compromise although faith and truth cannot be multiplied,

{أُولَئِكَ هُمُ الكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا} [النساء:١٥١]

151- The disbelief of such people is ascertained and there is no consideration for the faith they claimed. Certainly, we have prepared a humiliating punishment for them and for the people of the like as a retribution for their disbelief.

{وَالَّذِينَ آمَنُوا بِاللهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللهُ غَفُورًا رَحِيمًا} [النساء:١٥٢]

152- And those who believe in Allah and in all His Messengers, such as the nation of Muhammad (peace be upon him) who have believed in all prophets and did not separate between any of them as others have done (by believing in some and denying others) those are the believers whom Allah shall give the full reward for their actions, increase His Favor to them because He is the Oft-Forgiving who forgives the sins of the repentant among His Servants, and show mercy to them by increasing their reward.

{يَسْأَلُكَ أَهْلُ الكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا العِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ البَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَى سُلْطَانًا مُبِينًا} [النساء:١٥٣]

153-The people of the Book among those who separated between the messengers asked you to send down for them a book from heavens in one

volume and in a divine handwriting, as the case with the Torah. They did that as a matter of imposing hardship on you and out of haughtiness, disbelief, and atheism as they had asked the infidels of Quraysh before when they said: "**then we will put no faith in your ascension until you bring down for us a Book that we would read.**" [Surat Al Isra': 93]. So, do not give much interest to their requests because they had asked Moses before for greater requests out of haughtiness and not for the sake of guidance. They said: We want to see Allah with our own eyes. As a result, Allah punished them with a fire that destroyed them with their tyranny, oppression, and stubbornness. Then, they worshipped the calf despite the fact that their Prophet Moses provided them with remarkable miracles and clear signs that denote Allah's Divine power and Oneness. Finally, We pardoned them after they had repented and we gave Moses clear signs to prove the truthfulness of his prophethood: the nine signs.

{وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا} [النساء:١٥٤]

154- And We lifted the Mountain of Tur above their heads to accept the Torah, and when they saw it as a shade over their heads, they feared to fall on them, so they agreed and gave their pledge. And We told them on the tongue of their prophet Moses: If you want to enter the door of Bayt Al-Maqdis, you should enter prostrating and submissive, but they did not do so, moreover, they disobeyed and entered crawling on their buttocks. As a result, We commended them not to oppress themselves by breaking the command of Allah and fishing of whales on Sabbath. We already have taken from them a strong and confirmed covenant to follow these commands; otherwise they would be tortured by Allah. However, they denied, disobeyed, and fooled to commit sins.

{فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللهِ وَقَتْلِهِمُ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا} [النساء:١٥٥]

155- By their disobedience, breaking of promises and covenants which they were entrusted, denying the miracles and proofs that prove the truthfulness of their prophets, and killing their prophets (peace be upon them) without right, such as Zechariah and John the Baptist (peace be upon them) and their words to Prophet Muhammad (peace be upon him) that their hearts are locked and nothing of his speech they shall hear, despite the fact that they were sealed with disbelief and with fighting the truth and faith until their hearts were deprived of knowledge, such as the dark house which no light goes into because it has neither a door nor a window; they will not have but a weak faith, such as having faith in the prophethood of Moses (peace be upon him). However, believing in some prophets and refusing to believe in others is a kind of disbelief.

{وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا} [النساء:١٥٦]

156- They disbelieved in Jesus (peace be upon him) and claimed falsely against Mary, the mother of Jesus, when they cast her with adultery although she was the truthful virgin whom Allah gave preference over the women of the worlds.

{وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا} [النساء:١٥٧]

157- They also said in pride and vaunt (may Allah curse them): We killed that person who was called "the Christ," Jesus son of Mary. The truth is: they neither killed nor crucified him as they claimed, but Allah made one of them look like Jesus and they thought him Jesus, therefore, they killed him. Those who killed him were in great doubt and maze about him. They were not certain of killing him, but they were in doubt, followed their whims, and did not know for sure. Certainly, they did not kill Jesus.

{بَلْ رَفَعَهُ اللهُ إِلَيْهِ وَكَانَ اللهُ عَزِيزًا حَكِيمًا} [النساء:١٥٨]

158- However, Allah lifted Jesus to Him for sure and Allah is Cherished and no one can contradict Him when He wills something. When He avenges, no one can stop His avenge, and He is Wise in what He wills and controls.

{وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا} [النساء:١٥٩]

159- All the people of the Scriptures believe that Jesus was a human being and a prophet before they die because they are seen the truth. Only then, they realize the truth but how could they benefit from their faith at that time because in that case they were among the people of Barzakh (period between death and the Resurrection). Jesus (peace be upon him) shall bear witness against the People of Scriptures on the Day of Recompense of things that he witnessed them to do during his life on earth i.e., before being lifted and after his coming down again. He would bear witness that he had delivered the message, admit he was a human being, and bear witness against the Jews that they denied his message. He would bear witness also against the Christians who claimed that he was the son of god; (He may be Glorified).

{فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللهِ كَثِيرًا} [النساء:١٦٠]

160- Because of the Jew's oppression and their great sins, such as denying the Ayahs of Allah, worshipping the calf, inciting enemies against messengers, killing the prophets, and claiming false accusation against Mary, We forbade some of the foods that were lawful to them because they directed themselves and others away from the religion of Allah many times.

{وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا} [النساء:١٦١]

161- And because of their dealing in usury and the tricks they used to take what does not belong to them while they were prohibited to do so in the Torah. And because of eating up the funds of people without right, such as using bribes in issuing verdicts, distortion, and forgery through gifts, and many other prohibited things. Certainly, we prepared for those who insist on doing that, except those who repent and perfected his faith, a painful torment in the Hereafter, in addition to their torment in the worldly life because of their oppression and disobedience.

{لَكِنِ الرَّاسِخُونَ فِي العِلْمِ مِنْهُمْ وَالمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالمُقِيمِينَ الصَّلَاةَ وَالمُؤْتُونَ الزَّكَاةَ وَالمُؤْمِنُونَ بِاللهِ وَاليَوْمِ الآَخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا} [النساء:١٦٢]

162- Not all the Jews of one type but some of them were steady-firm in knowledge of their scholars who had embraced Islam, such as `Abdullah ibn Salam and his companions who believed in the Qur'an and in the revealed Scriptures that had been sent down before. They establish Salah perfectly, give the ordained Zakah, and believe in Allah the One and the Only; resurrection after death, and retribution for actions, those people shall be given a great reward for their belief.

{إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآَتَيْنَا دَاوُودَ زَبُورًا} [النساء:١٦٣]

163- The People of the Scriptures asked you to send down on them a book from the sky while you were a prophet like other prophets. We revealed to you as we revealed to Noah and to the prophets who came after him, such as: Abraham, Ishmael, Isaac, Jacob, and Asbat (They are the children of Jacob), Jesus, Jonah, Aaron, Solomon, and we gave David the Psalms.

{وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللهُ مُوسَى تَكْلِيمًا} [النساء:١٦٤]

164- There were other prophets whose stories were narrated to you in the Qur'an before this Surah was revealed while others we did not narrate to you, and Allah spoke to Moses directly without mediation.

{رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللهُ عَزِيزًا حَكِيمًا} [النساء:١٦٥]

165- We sent messengers to tell the people about the great reward that awaits those who obey their prophets, and warn those who deny them with punishment and torment in order not to have an excuse for them on the Day of Recompense and in order not to say: O our Lord, You have not sent us messengers to teach us nor a book to stick to. Allah is Cherished in His Dominion and Wise in controlling matters.

{لَكِنِ اللهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللهِ شَهِيدًا} [النساء:١٦٦]

166- If polytheists and the People of the Scriptures did not bear witness for you, O honorable Prophet and deny your prophethood, Allah bears witness for your prophethood and your truthfulness, and the Qur'an, which He sent down to you, also testifies. He sent it down with knowledge which no one can reach in a system and style that make every eloquent person unable to describe. The angels also bear witness to your truthfulness; Allah is a Sufficient witness over them and He held proofs on the truthfulness of your prophethood in order that the people, who do not deny and defy, believe.

{إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا} [النساء:١٦٧]

167- As for those who disbelieved in what was revealed to you, prevented people to follow you, and concealed your descriptions to turn the people away from having faith in you, verily, they averted from the truth and combined error and misleading.

{إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا} [النساء:١٦٨]

168- On the other hand, those who have disbelieved and oppressed themselves and people by denying the qualities of Muhammad (peace be upon him) and denied his prophethood, Allah shall not forgive them and shall not guide them to Islam because they have not been ready for guidance and doing righteous deeds.

{إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللهِ يَسِيرًا} [النساء:١٦٩]

169- He only paves the way for them to enter Hell according to their readiness. They will reside their forever and that is easy for Allah. They are vile and do not deserve mercy because they do not care for the commands of Allah and did not follow the Straight Path, therefore, Allah will not pay attention to them.

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالحَقِّ مِنْ رَبِّكُمْ فَآَمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ للهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ وَكَانَ اللهُ عَلِيمًا حَكِيمًا} [النساء:١٧٠]

170- O people, verily, Prophet Muhammad (peace be upon him) came with guidance, true religion, and with the testimony of faith by the permission of Allah. So, have faith in the truth which he came with and follow him because it is better and safer for you. However, if you disbelieve, Allah is Self-Sufficient and does not need you or your faith because he has the kingdom of the heavens, the earth, and that is in between. Everything and everyone therein is subject to Him and He does what He wills therein. Verily, Allah is All Aware of your conditions and those who deserve guidance of you; He is All Wise in His Legislation and destiny.

{يَا أَهْلَ الكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللهِ إِلَّا الحَقَّ إِنَّمَا المَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآَمِنُوا بِاللهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَكَفَى بِاللهِ وَكِيلًا} [النساء:١٧١]

171- O People of the Book, Jews and Christians, do not go extreme and do not exceed the proper limits of your religion. Do not report from Allah but the truth and keep away from error and falsehood. He does not have a Companion [i.e., wife] nor a boy; and Jesus, son of Mary is just a servant and a messenger of Allah. He was created by the word "Be" and a command from Allah which He gave to Mary without mediation and without a father. He is one of the souls which Allah had created and completed by the superb qualities and complete ethics. As for the word "Min," in the Ayah, these things are not part of Allah's being. So, have faith in Allah and believe in Him, the One and Only Who neither has a Companion [i.e., wife] nor a boy. Moreover, have faith in all His Prophets and Messengers who were servants like you, but Allah revealed to them the messages and commanded them to deliver them. Do not say that deities are three; making Jesus and his mothers gods along with Allah, so stop this major sin because anyone says that has committed polytheism and disbelief. There was a sect of the Christians claimed that Mary is a god. They were called "Al Maryamiyyun" who showed up in the sixth century AD; it is the same century in which

Messenger Muhammad (peace be upon him) was sent. Stop adopting trinity for it is better for you than attributing lies which has no origin nor accepted by reasoning, but Allah is Only One God who is glorified to be multiplied. He is glorified to have a son or someone alike, therefore; He has no one alike and no equivalent. Everyone in the heavens and on the earth is under His Dominance and control and nothing can get out of His Dominance and if He had a son, He would have been like Him in terms of ownership qualities. In addition, He is the Agent and the independent Keeper who keeps all that in the universe, He does not need anyone to help Him, and does not have a boy, but anyone says that has committed an error, lie, and ignorance.

{لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا} [النساء:١٧٢]

172- The Christ is not arrogant to be an obedient servant of Allah because servitude to Allah is an honor for those who are heedful. The close angels are not arrogant to be servants of Him and whoever refrains from His Worship and obedience, He shall gather them on the Day of Recompense to judge between them with wisdom and justice.

{فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا} [النساء:١٧٣]

173- As for those who believed truly and acted righteously according to the Shari`ah; seeking the pleasure of Allah, Allah shall give them their full rewards and increase their good deeds by His Favor. As for those who disobeyed and refused to worship Him, He would torture them painfully and do not find anyone to take care of their affairs, defend them, avenge for them, and get them rid of the torment of Allah that would surround them.

{يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا} [النساء:١٧٤]

174- O people, you were given enough miracles from your Lord through Prophet Muhammad (peace be upon him): the Glorious Qur'an in which there is a light that differentiates between the truth and falsehood.

{فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا} [النساء:١٧٥]

175- As for those who have believed in their Lord, obeyed Him, and relied on Him truly in all their affairs, He shall show mercy to them, admit them to

Paradise, increase their good deeds out of His Bounty and Benevolence, double their rewards, and increase their light, guidance, and degrees in Paradise.

{يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ} [النساء:١٧٦]

176- They ask you about ascendants or descendants. It is a hypothetical issue in which a person dies without leaving a child or a parent. Say: Allah will answer you and explains to you their rulings. When someone dies and does not leave a child, but he has a sister, the sister will take half of inheritance. This means: he does not have a father because if he is alive, he will withhold her from inheritance. A brother inherits all his sister's wealth if she dies without having a father or a child. If a deceased has two sisters, they will have two thirds of inheritance. If he or she has brothers and sisters, males take double the share of females. Allah explains to you these rulings and specifies them in order not to fall into errors. He (Glory be to Him) is All Aware of the consequences of matters and the benefits gained, therefore, He ordains what is right and just by His Knowledge and Wisdom.

Surat Al Ma'idah (1 - 120)

In the name of Allah, the Most Gracious, the Most Merciful

{يَا أَيُّهَا الَّذِينَ آَمَنُوا أَوْفُوا بِالعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللهَ يَحْكُمُ مَا يُرِيدُ} [المائدة:١]

1- O believers, fulfill the covenants that were taken from them, such as the lawful and prohibition, ordinances and prescribed punishments, and your dealings with the people. Allah made lawful for you livestock: camels, cows, and sheep, except what is recited to you in the Qur'an in the third Ayah of this Surah. It is not permissible to hunt them nor to eat their meats during Ihram (ritual state for Hajj and \`Umrah) with Hajj or \`Umrah (the lesser pilgrimage). Allah legislates lawful and prohibitions as He likes and He is Wise in all He commands and prohibits. So, there is no objection to His Commands and no one is able to discuss His judgment.

{يَا أَيُّهَا الَّذِينَ آَمَنُوا لَا تُحِلُّوا شَعَائِرَ اللهِ وَلَا الشَّهْرَ الحَرَامَ وَلَا الهَدْيَ وَلَا القَلَائِدَ وَلَا آَمِّينَ البَيْتَ الحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَآَنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ المَسْجِدِ الحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى البِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا عَلَى الإِثْمِ وَالعُدْوَانِ وَاتَّقُوا اللهَ إِنَّ اللهَ شَدِيدُ العِقَابِ} [المائدة:٢]

2- O believers, do not go easy with the things that Allah prohibited regarding the rites of Hajj and the signs by which a pilgrim knows that his Hajj rituals have been accepted. Therefore, beware not to make lawful what Allah prohibited and do not fight during the Sacred Months: Dhul-Qa\`dah, Dhul-Hijjah, Al Muharram, and Rajab. Do not abandon offering sacrificial animals in the Sacred House of Allah, such as camels, cows, and sheep. Do not forget to distinct them from other animals in order to keep them safe from the corrupters. Do not show hostility to those who visit the Sacred House seeking sustenance and commerce or devotion to get the pleasure of Allah — according to their claim, so do not stop or terrify them because anyone enters the House will be safe. Then the Ayah was abrogated by Allah's Saying: "**O you who believe (in Allah's Oneness and in His Messenger (Muhammad)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasun (impure) . So let them not come near Al-Masjid-al-Haram (at Makkah) after this year, and if you fear poverty,**

Allah will enrich you if He will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise." [Surat At-Tawbah: 28]. And His Saying: "**Then when the Sacred Months (the first, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.**" [Surat At-Tawbah: 5]. When you end the state of Ihram, it is lawful for you to hunt. Do not let the enmity of some people who had prevented you from entering the House before to oppress them by killing them and taking their money. Help one another to do righteous deeds, to forbearance and amnesty, to obedience and fear, to piety and treating people kindly; and the best of all is to have them all. Do not cooperate for sin and disbelief, oppression and sin, and evil and falsehood. Fear Allah in all your affairs including the commands and interdictions that were mentioned before because His Punishment is severe for those who disobey Him.

{حُرِّمَتْ عَلَيْكُمُ المَيْتَةُ وَالدَّمُ وَلَحْمُ الخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللهِ بِهِ وَالمُنْخَنِقَةُ وَالمَوْقُوذَةُ وَالمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالأَزْلَامِ ذَلِكُمْ فِسْقٌ اليَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ} [المائدة:٣]

3- Allah prohibited for you eating animals that died forcibly, the spilled blood, and pork; all these kinds are impure. Allah mentioned pork because it is the meant because people used to raise their voices when slaughtering it for other than Allah by saying: in the name of Lat and `Uzza. We forbade you to eat animals that were died by strangling, the one that is beaten to death, the one that falls from a high place and dies, the one which dies because of horning, and the animal that was killed by beasts except what you are able to slaughter before it does whether suffocated, died by sharp tool, fell from a high place, killed by horn, and the remnants of beasts. It is prohibited to eat sacrificial animals that were slaughtered on the rocks around the Ka`bah which the Arabs used to do in the Pre-Islamic Period. It is prohibited for you to use arrows of luck or to make a decision. They used to write "do", the second is "do not", and the third arrow is empty. The people of the Pre-Islamic Period used to follow them and when a person chooses the empty arrow, he tries again. The arrows are pieces of wood which have no feathers nor blade. So, dealing with arrows is a kind of error, ignorance, and

polytheism and when a believer hesitates in a matter, he practices worship and seeks guidance from Allah.

The religion of Islam became powerful and complete, so no polytheist would ever dream that you revert to polytheism after that day. Therefore, do not fear from them when they disagree with you nor to fear that they be superior to you, but you should fear My Punishment if you disobey My Commands and stick to My Straight Path to make you superior to them in this world and in the Hereafter. On the Day of `Arafah (9th of Dhul-Hijjah) from the Farewell Hajj, this great Surah was revealed including this honorable Ayah. "**This day, I have perfected your religion for you, completed My Favor upon you,**" so you do not need any other religion nor a prophet after your Prophet Muhammad (peace be upon him) because he is the seal of prophets. Moreover, your religion is the last religion, and abrogates previous religions, therefore, no ruling should be taken but from it. The meaning of completion: The completion of comprehensive matters which contain the command with analogical deduction. The Qur'an combined all rulings together in most cases. I had completed My Favor on you and kept My Promise in his saying (He may be Glorified): "**And so that I may complete My Blessings on you and that you may be guided."** [Surat Al Baqarah: 150]. O Muslims, I have chosen Islam for you and satisfied to be your religion, so, approach it and hold firm with it because it is the truth from your Lord, which contains your happiness, glory and victory and it is your support on the Day of Recompense. Whoever is obliged by necessity to eat something of these prohibited matters, such as famine and fears to die, he should not eat over his need because Allah does not punish him for that, but forgives because He is the Most Merciful with him where He permitted the unlawful in the time of need .

{يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللهِ عَلَيْهِ وَاتَّقُوا اللهَ إِنَّ اللهَ سَرِيعُ الحِسَابِ} [المائدة:٤]

4- They ask you about the matters that were made lawful for them, tell them: Allah permitted lawful things for you as they are approved by natural disposition, so do not keep away from them. It was made lawful for you to eat what your trained animals hunt, such as lions and birds, dogs and hawks which you trained to hunt. You teach them some proprieties through training, so they go, stop, and come back when you tell them, and they catch the game for their owners without eating from it. So, eat of what these animals catch for you, and do not eat from the game they eat, and mention the name of Allah upon sending them for hunt. Fear Allah in all these prohibited matter and do not approach them because He reckons for everything and He is Swift in reckoning when He starts it .

{الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} [المائدة:٥]

5- As Allah completed the religion and bestowed His Favor on you, He had completed His Favor by permitting the lawful things. The sacrificial animals of the People of the Book are lawful for them as you are permitted to feed them from your sacrifices. Allah made lawful for you to marry free women from the believing women as well as the People of the Book if you give them their dowry, seeking to safeguard yourselves by lawful marriage while you do not want to commit adultery or take them as mistresses. Whoever disbelieves in Allah and all teachings of Islam is ruined in this worldly life, lost the full reward, and became one of the residents of Hell, moreover, if he is a disbeliever, his actions will not be counted in the first place. If a person is a Muslim and dies as disbeliever, his entire actions will be lost and he is doomed .

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ} [المائدة:٦]

6- O believers, if you intend to offer Salah, you should perform ablution before it. You should wash your faces, your hands to the elbows, wipe on your heads with wet hands, and wash your feet to the ankles. If you are in the state of major impurity, take a ritual bath. If you are sick and harmed by using water, you are traveling, came after relieving yourselves, or you touch women —no matter the disagreement between the commentators and jurists in terms of having sexual intercourse or touching the skin— and you do not find water to perform ablution, you may perform dry ablution with pure dust or anything that comes from soil such as sand, rocks, and anything else: Wipe your faces with it then your hands to the elbows (this is only the view of the Hanafi which is weak). Allah does not want to make ablution and dry ablution difficult for you, but He wants to purify your bodies and souls. Ablution and other sorts of cleaning the body expiate sins in order that Allah

completes His Favor on you by the commands that He ordained for you and perhaps you may reflect on that and thank Allah for the concessions He made easy for you.

{وَاذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللهَ إِنَّ اللهَ عَلِيمٌ بِذَاتِ الصُّدُورِ} [المائدة:٧]

7- O Muslims, remember the favor of Allah on you, which is Islam and the pledge which He took from you by compliance and obedience. Allah (May He be Exalted) says: "**and they say, "We hear, and we obey.**" or what they used to undertake and promise the Prophet (peace be upon him) to do at embracing Islam, such as compliance and obedience in easy times as well as hard times. So, fear Allah, do not forget the greatest blessing that Allah bestowed on you, and keep your promises which you gave to Allah. Let it be known that Allah is All Aware of what is hidden in your hearts and with the thoughts and the secrets that you keep in your hearts, so fear Allah and obey Him .

{يَا أَيُّهَا الَّذِينَ آَمَنُوا كُونُوا قَوَّامِينَ للهِ شُهَدَاءَ بِالقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآَنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللهَ إِنَّ اللهَ خَبِيرٌ بِمَا تَعْمَلُونَ}

[المائدة:٨]

8- O believers, stick to the due rights that you have to fulfill truly and faithfully not out of hypocrisy and ostentation. And do not let the hatred of some of you make you oppress them nor treat them unjustly, but treat them justly even if they treated you badly Your justice with them is nearer to the pleasures of Allah and fearing of His torment. Al Razy (may Allah show mercy to him) said: the Ayah pays great attention to the obligation of applying justice to infidels who are the enemies of Allah (He may be Exalted), so how will He treat the believers who are His Righteous Servants and His most beloved ones? So, keep on fearing and obeying Allah because He is All Aware with all your actions and certainly, He shall reward you for them .

{وَعَدَ اللهُ الَّذِينَ آَمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ} [المائدة:٩]

9- Allah promised those who believe, affirm their faith, and act righteously sincerely that they shall be forgiven and their final abode will be Paradise.

{وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآَيَاتِنَا أُولَئِكَ أَصْحَابُ الجَحِيمِ} [المائدة:١٠]

10- As for those who disbelieve in Allah, and deny the clear Ayahs and miracles that were sent to His prophets, they shall be among the dwellers of Hell and will abide therein forever.

{يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللهَ وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ} [المائدة:١١]

11- O believers, remember the continuous favors of Allah on you when a group of people wanted to struck, kill you, and take your properties. He stopped them and prevented their evil to reach you, moreover, he returned their plot against them. So, fear Allah and thank Him for His blessings because the believers always depend on their Lord and rely on Allah in all their affairs for He is the One who drives away evil and brings about benefit .

{وَلَقَدْ أَخَذَ اللهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ} [المائدة:١٢]

12- Allah took the pledge from the Children of Israel, and We sent twelve men to their tribes to give the pledge to Allah and His Messenger. It was mentioned that he sent them to fight the tyrants in Palestine and Allah told them on the tongue of their prophet: I am with you if you keep on Salah, pay Zakah (obligatory charity), believe all My Messengers in all they tell you to do, provide them with victory, help them in truth, and spend for the sake of Allah, I shall forgive your sins, conceal them for you (in the world), and I shall admit you to Paradise as a reward for your satisfactory actions, underneath are rivers flow. Anyone breaks the promise and the covenant by disbelieves in Allah and denying My Messengers had kept away from guidance and lost the Straight Path which they were asked to follow .

{فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللهَ يُحِبُّ الْمُحْسِنِينَ} [المائدة:١٣]

13- Because of breaching the covenant that was taken from them, keeping away from our mercy, and expelling them from our guidance, as a punishment for them, we made their hearts rough and do not accept the truth and advices. They used to distort the words of Allah, attribute lies to Him, interpret them, and left a great part of Torah without taking it. This was their business until plots and mockery became their habit, as a result, you can find their betrayal and their harm to you and to your Companions except for a few who embraced Islam. So, pardon them, and forgive who treated

you badly as long as they keep your promises and do not betray you, perhaps they are guided by this way. Verily, Allah loves those who pardon and do righteously. It seems that most people consider the Ayah abrogated by the Ayah of the sword as Ibn Al Jawzy said in "An-Nawasikh," but he mentioned the view of Ibn Jarir At-Tabary: It is permissible to forgive them in something they did as long as they do not engage in war nor refrain from paying Al-Jizyah (Tribute) although they commit minor sins.

{وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ العَدَاوَةَ وَالبَغْضَاءَ إِلَى يَوْمِ القِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللهُ بِمَا كَانُوا يَصْنَعُونَ}

[المائدة:١٤]

14- Those who claim to be Christians and follow Jesus, son of Mary, but they are not, we took from them the covenants and compacts to follow and support the Messenger and have faith in all prophets of Allah including Muhammad (peace be upon him). However, they refused and abandoned a great part of what has been mentioned in the Torah and in the Bible. They became like the Jews who break their covenants, as a result, their puishment was casting enmity, grudge, and mutual hatred between them until some of them curse others and calling them as disbelievers. This is still the case until the end of time and Allah shall reckon them for their actions, for what they attributed to them falsely, for the covenants and compacts which He took from them, and He shall torture them painfully for that.

{يَا أَهْلَ الكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللهِ نُورٌ وَكِتَابٌ مُبِينٌ} [المائدة:١٥]

15- O People of the Book, the Jews and Christians, We sent our Messenger Muhammad (peace be upon him) to you and to the worlds [i.e., people] with truth and guidance to explain to you many of what you conceal from the Torah and the Bible. You replace, distort, and attribute lies against Allah, such as: the description of Prophet Muhammad (peace be upon him), the Ayah of stoning, and the glad tiding of Jesus by the forthcoming of Muhammad (peace be upon him). However, He overlooked many of what you concealed. Verily, a great guidance has come to you from Allah (may He be Exalted) to distinct between the truth and falsehood. This truth was Muhammad (peace be upon him) and the Glorious Qur'an, which its Ayahs and rulings are clear.

{ يَهْدِي بِهِ اللّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلاَمِ وَيُخْرِجُهُم مِّنِ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ} [المائدة : ١٦]

16- Allah guides with this Qur'an those who want the truth and seek the pleasure of Allah and salvation. The Qur'an saves them from the darkness of

disbelief and falsehood to guidance and faith by His Will and guides them to Islam, the true religion of Allah.

{لَّقَدْ كَفَرَ الَّذِينَ قَآلُواْ إِنَّ اللّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَن يَمْلِكُ مِنَ اللّهِ شَيْئاً إِنْ أَرَادَ أَن يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَن فِي الأَرْضِ جَمِيعاً وَلِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [المائدة : ١٧]

17- Verily, the Christians who say that Allah is Jesus son of Mary are disbelievers. He is only a servant of Allah by soul and body, and he eats and drinks like them. So, tell them and refute their false allegations: Who is able to stop the command of Allah about causing Jesus, his mother, and all the living beings on the earth to die? Where is the divinity of Jesus? And what can he do? Indeed, all things on earth, in the heavens, and in between belong to Allah, including Jesus (peace be upon him) whom He created as He created Adam. He creates whatever He likes as He likes and nothing can limit His Will nor Power (He may be Glorified)!

{وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاء اللّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ} [المائدة : ١٨]

18- The People of the Book, the Jews and the Christians said: We are near to Allah like children to their parents and beloved by Him. He is like a father in kindness and compassion because we follow His Religion and obey Him. Tell them in refutation to their claim: Why does He reckon you for your actions and punish you for the bad deeds? How could your allegations be true while He had punished you in the world and prepared Hell for those who disobeyed His Commands? You are His Servants like the rest of the children of Adam. He forgives for whomever He wills out of His Mercy and reward them for their righteous deeds. Moreover, He tortures those who have disbelieved in Allah and His Messengers and punish them out of His Justice. You, the people, and the creatures who live between the heavens and the earth belong to Allah and subject to His power. He behaves as He likes whether by causing people to die, bringing them to life, and rewarding or punishing them and to Him is the return on the Day of Reckoning to recompense good and bad people with what they deserve.

{يَا أَهْلَ الْكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُواْ مَا جَاءنَا مِن بَشِيرٍ وَلاَ نَذِيرٍ فَقَدْ جَاءكُم بَشِيرٌ وَنَذِيرٌ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ}
[المائدة : ١٩]

19- O People of the Book, We sent to you Our Messenger Muhammad (peace be upon him) after centuries of no message in order that you do not complain and say: We have not received any messenger to give us glad tiding with good reward if we do righteous deeds and warn us against punishment if we commit sins. You have received Muhammad, the bringer of glad tidings, (peace be upon him) who was the seal of prophets, so you have no excuse if you do not follow him. Allah is All Able for everything, including sending the messengers and punishing those who do not follow them.

{وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاء وَجَعَلَكُم مُّلُوكاً وَآتَاكُم مَّا لَمْ يُؤْتِ أَحَداً مِّن الْعَالَمِينَ} [المائدة : ٢٠]

20- O Children of Israel, when your prophet Moses (peace be upon him) told you: Remember Allah's grace on you when He sent down many prophets to remind you and call you to the truth. He also made you in better conditions, gave you servants and made you better in your time. At that time, He gave you what has been not given to anyone, such as: saving you from oppression, shading you with clouds, bursting water from stones, and sending down sweet gum and quails.

{يَا قَوْمِ ادْخُلُوا الأَرْضَ المُقَدَّسَةَ الَّتِي كَتَبَ اللّهُ لَكُمْ وَلاَ تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنقَلِبُوا خَاسِرِينَ} [المائدة : ٢١]

21- And Moses (peace be upon him) told them: Enter the Sacred Land —Jericho or Jerusalem— which He destined for you in that time. It was in their hands in the time of Jacob (peace be upon him) then it was possessed by the Amalekites: the remnant of the people of `Ad. Do not be coward to fight nor to retreat for fear of the tyrants because you will go back as losers.

{قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْماً جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىَ يَخْرُجُواْ مِنْهَا فَإِن يَخْرُجُواْ مِنْهَا فَإِنَّا دَاخِلُونَ} [المائدة : ٢٢]

22- The Children of Israel said: O Moses, its people are powerful and tyrant because of their height and body-building, moreover we cannot resist them and we shall not enter this Holy Land as long as they are there. We cannot get them out, but if they come out, we shall enter.

{قَالَ رَجُلاَنِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللّهُ عَلَيْهِمَا ادْخُلُواْ عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللّهِ فَتَوَكَّلُواْ إِن كُنتُم مُّؤْمِنِينَ} [المائدة : ٢٣]

23- Two believing men, who were of high prestige, fear Allah, and do not fear enemies upon whom Allah granted faith, courage, and firmness said: enter their city gate, surprise them, and do not give them time. If you enter the gate, put your trust in Allah, follow His Commands, and attack them, He shall aid you and provide you with victory.

{قَالُواْ يَا مُوسَى إِنَّا لَن نَّدْخُلَهَا أَبَداً مَّا دَامُواْ فِيهَا فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلا إِنَّا هَاهُنَا قَاعِدُونَ} [المائدة : ٢٤]

24- They said carelessly, insisting to stop the people from Jihad and disobeying the Messenger: O Moses, we shall never enter this land as long as the tyrants are there. They said in humiliation and bad-manner with Allah and His Messenger: Go with your Lord and fight because we will stay here and we are not going to enter it!

{قَالَ رَبِّ إِنِّي لا أَمْلِكُ إِلاَّ نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ} [المائدة : ٢٥]

25- Moses (peace be upon him) said in submission to his Lord (may He be Glorified and Exalted) when he saw the stubbornness of the Children of Israel, their stone hearts, and lagging to join the conquering fighters: O Lord, None responds to Your call except my brother Aaron and me, so separate between me and those people who refused to obey You by Your Just Judgment.

{قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الأَرْضِ فَلاَ تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ} [المائدة : ٢٦]

26- Allah (may He be Exalted) said which means: This Sacred Land is forbidden for them for forty years. They will not enter it, will wander on the earth where they walk everyday without finding a way. So, do not feel sad for them, O Moses, and do not feel sorry for them because they deserve this punishment.

{وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَاناً فَتُقُبِّلَ مِن أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللّهُ مِنَ الْمُتَّقِينَ} [المائدة : ٢٧]

27- And narrate to the Children of Israel the story of the children of Adam, Cain and Abel, apparently to know the consequence of transgression, envy, and oppression. When Cain wanted to marry the future wife of Abel, his brother refused and Adam refused too, but Cain insisted. Their father said: Offer a sacrifice and whose sacrifice is accepted shall marry her. Accordingly, Allah accepted from Abel and did not accept from his oppressing brother, thereupon, he said to him out of envy: I shall kill you. Thereupon, Abel said to him: but Allah accepts sacrifices from His obedient and faithful servants.

{لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَاْ بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَكَ إِنِّي أَخَافُ اللّهَ رَبَّ الْعَالَمِينَ} [المائدة : ٢٨]

28- O Cain, if you stretch your hands to kill me, I shall not stretch my hands either. I shall not exchange your terrible action with another but I shall observe patience, hope for divine reward, I shall surrender to Allah and from His Punishment out of fear.

{إِنِّي أُرِيدُ أَن تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاء الظَّالِمِينَ} [المائدة : ٢٩]

29- By my surrender, I want you to bear the sin of killing me as well as your previous sins to deserve Hell-fire; and this is the retribution of the wrongdoers.

{فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ} [المائدة : ٣٠]

30- His evil soul beatified for him to kill his brother, so he killed him despite the advice that he heard from his brother, thereby he had lost greatly in this world and in the Hereafter. It was reported in “Sahih Al-Bukhari” and “Sahih Muslim”: "**None is killed unjustly, but the first son of Adam will have a part of its burden.**" because he was the first to establish the tradition of murdering." This Hadith is serious, so let everyone in charge take an example because anyone adopts his view or acts according to it shall give him reward or double his burdens.

{فَبَعَثَ اللّهُ غُرَاباً يَبْحَثُ فِي الأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَـذَا الْغُرَابِ فَأُوَارِيَ سَوْءةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ}

[المائدة : ٣١]

31- His body was left on the ground and Cain did not know what to do with it. So, Allah sent a crow to dig the earth with his bill and legs before his eyes. After a while, it brought a dead crow and put it into the hole in order that Allah would teach him how to bury his brother. So, Cain said: O my bad luck, have I failed to be like this crow, bury the body of my brother underground, and cover him with dust? Then, he buried him and became regretful for killing him.

{مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعاً وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً وَلَقَدْ جَاءتْهُمْ رُسُلُنَا بِالبَيِّنَاتِ ثُمَّ إِنَّ كَثِيراً مِّنْهُم بَعْدَ ذَلِكَ فِي الأَرْضِ لَمُسْرِفُونَ}

[المائدة : ٣٢]

32- Because of this corruption: killing the son of Adam unjustly and oppressively, We destined for the Children of Israel in the Torah that whoever kills a soul without Qisas (Just Retaliation) or without corruption and regard it as lawful or permissible without cause, such as disbelief, adultery, or something of the like, he would have liked the whole people and bear their burdens! Envy is the origin of this sin which later became a main characteristic in the Children of Israel. Despite the prohibition of gratifying the sin of killing, they were more tyranny where they killed the prophets and messengers which indicates the solidness of their hearts and disobeying Allah and because of that, He gratified the matter of killing. Whoever avoided killing of people or saved it from destruction, he would be as if took the reward of saving all people! Our Messengers came to them with clear signs and proofs to confirm what was ordained to them. However, many of them used to kill others without paying attention to the ruling of forbidding killing, in addition to committing other sins and spreading corruption on earth.

{إِنَّمَا جَزَاء الَّذِينَ يُحَارِبُونَ اللّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَاداً أَن يُقَتَّلُواْ أَوْ يُصَلَّبُواْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلافٍ أَوْ يُنفَوْاْ مِنَ الأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ} [المائدة : ٣٣]

33- This is the ruling on Highway robbery and on committing all kinds of evil. The Ayah is general in regard to polytheists and others who commit such sins. The Ayah was revealed concerning some people whom the Messenger of Allah (peace be upon him) honored and treated kindly then they killed, robbed, disbelieved and fought, thereupon their hands and legs were cut off. A ruler estimates the amount of punishment or chooses of theses rulings because the punishment of those who fight the religion of Allah, His Messenger, and pious people, and cause corruption on earth by killing people is: they should be killed or be crucified along with killing if they kill, take money. Their right hands and their left legs are cut off if they take the money or to be locked away from people if they terrify and cause corruption on earth, but did not kill anyone or steal. The detailed rulings are torment and scandal for them in this world, moreover, they shall have severe torment and great punishment in the Hereafter.

{إِلاَّ الَّذِينَ تَابُواْ مِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمْ فَاعْلَمُواْ أَنَّ اللّهَ غَفُورٌ رَّحِيمٌ} [المائدة
:٣٤]

34- If they repent of their actions and give up themselves before you catch them, there will be no punishment against them and Allah shall forgive and show mercy to them. As for those who claim that the Ayah was revealed regarding the disbelievers, the meaning of "repent" here is: leaving polytheism and become a believer such people shall have no punishment because Islam effaces previous misdeeds.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَابْتَغُواْ إِلَيهِ الْوَسِيلَةَ وَجَاهِدُواْ فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ} [المائدة : ٣٥]

35- O believers, Approach the obedience of Allah and abandon what He forbade you to do, seek His Closeness and do what He likes, such as obedience, supplication, and nearness, fight the enemies of Allah from infidels and polytheists who fight Allah and His Messenger and prefer error to guidance in order to be of those who shall win the great reward on the Day of Recompense.

{إِنَّ الَّذِينَ كَفَرُواْ لَوْ أَنَّ لَهُم مَّا فِي الأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ} [المائدة : ٣٦]

36- If the people who disbelieve in Allah have the dominion of the earth to save themselves from the torment of the day of Resurrection, it will not be accepted from them. There is no escape from the punishment and they shall have a severe torment a retribution for their disbelief and fighting the people of the truth.

{يُرِيدُونَ أَن يَخْرُجُواْ مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ} [المائدة :
٣٧]

37- They try to get out of Hell because of the anguish they suffer and the pain from which they suffer, but they cannot find a way out for they will stay in torment and they will find a way out.

{وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُواْ أَيْدِيَهُمَا جَزَاء بِمَا كَسَبَا نَكَالاً مِّنَ اللّهِ وَاللّهُ عَزِيزٌ حَكِيمٌ} [المائدة : ٣٨]

38- Whoever steals, a male or female, a ruler should cut off his right hand from the wrist as a punishment for their bad actions because they took peoples' money without right as a punishment from Allah for that. Verily, Allah is Cherished in taking revenge from the wrongdoers and Wise in what He legislates and predestines of punishment. As for cutting the hands and the

legs, there are many conditions that reported in the Sunnah such as reaching the amount of robbery that entails the amputation of the hands, it should be stolen from a secured place, and other conditions that were stipulated by jurists, and you can look them up in Fiqh books. There is no hope in eradicating the crime of robbery except with this punishment. You can see the penal studies prepared in this regard to see the widespread and the difficulty of deterring the wrongdoers despite the penalties estimated for them are other than the imputation of the hands.

{فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللّهَ يَتُوبُ عَلَيْهِ إِنَّ اللّهَ غَفُورٌ رَّحِيمٌ}

[المائدة : ٣٩]

39- The thieves who repent after stealing people's monies and render those stolen funds back to their owners, give them funds in return, sought forgiveness from their owners, or spend its value in the cause of Allah if they do not know their owners. In this case, Allah shall accept their repentance and do not torture them in the Hereafter because He forgives the sins of His servants and shows mercy to them. This is between them and Allah, but the right of human beings remain in his custody. It is permissible to forgive them before submitting the case to the ruler, and this is the view of Al Shafi`y. Al-Qurtuby said in his Tafsir: Amputation cannot be overlooked by repentance. `Ata' and a group of people said: It is overlooked by repentance before catching the robber.

{أَلَمْ تَعْلَمْ أَنَّ اللّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [المائدة : ٤٠]

40- Did not you know, O human, that Allah has the kingdom of the heavens, the earth, and the dominion in between. To Him is the full control of them, therefore, He behaves therein as He likes by His Wisdom and punishes whomever He wills with that they deserve. He forgives whomever He wills by His Forgiveness and generosity and He is Able to punish or forgive and no one can stop Him?

{يَا أَيُّهَا الرَّسُولُ لاَ يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُواْ آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هِادُواْ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَـذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُواْ وَمَن يُرِدِ اللّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللّهِ شَيْئاً أُوْلَـئِكَ الَّذِينَ لَمْ يُرِدِ اللّهُ أَن يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ} [المائدة : ٤١]

41- O generous Messenger, do not feel sorrow for those who wait chances to leave Islam and provide aid to the disbelievers. They are the hypocrites who express faith with their tongues, but their hearts are empty. Likewise, the Jews haste to disbelief. They all accept lying, exaggerate in accepting the words of others, and do not come to your gatherings out of their love and loyalty to them. And of their characteristics that they distort the words and alter them although they believe that these words are the truth. Moreover, they say: If Muhammad gives you a fatwa about this, act accordingly and if he gives you a fatwa of "not to do", beware of it and do not accept it. The Ayah was revealed regarding two Jews who had committed adultery while they knew that the Torah entails that they should be stoned to death, but they did not do that, so they accepted the verdict of the Messenger of Allah (peace be upon him) if it is lighter than stoning. However, the Messenger of Allah (peace be upon him) asked them about the ruling of the Torah and they answered: it is lashing (blow with a rod). He kept asking them until one of them admitted that the ruling is stoning, thereupon he gave a verdict with that. When Allah wills to misguide or destroy someone, you shall not be able to push it away. Allah does not want to purify their hearts from disbelief and error because of the corruption of their intentions, the evil of their souls, and because they denied the truth and preferred falsehood. They shall be disgraced in worldly life, such as showing their hypocrisy to people, disgracing the Jews by ordaining Al-Jizyah (Tribute) on them, and killing or expelling them. Moreover, they shall have a tremendous and continuous torment in the Hereafter.

{سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِن جَآؤُوكَ فَاحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئاً وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللّهَ يُحِبُّ الْمُقْسِطِينَ} [المائدة : ٤٢]

42- They are the Jews who frequently accept lying and eat up the unlawful such as bribes. If they come to you to judge between them, judge between them with the ruling which Allah showed you or leave them without paying attention to them. They do not want to follow the truth by resorting to you in judgment but they only take what is in harmony with their whims. If you turn away from them, they will not harm you and Allah protects you against their harm. The Messenger (peace be upon him) was given choice in the beginning then he was commanded to judge between them according to the rulings of Shari`ah. Allah (may He be Exalted) says: "**And so judge (O Muhammad) between them by what Allah has revealed so to his zooming the ruling furze giving the option.**" So, the command was obligatory and the choice was removed, thus, the Ayah is abrogated.
Imam Ahmad adopted the view that this Ayah was not abrogated, so the ruler has the choice to judge or not when the case is submitted to him from Dhimmis (Non-Muslims living in and under the protection of a Muslim state). And when you judge between them, let you judgment be just according to the truth which I revealed to you (i.e., what is contained in the Islamic

Shari`ah) even if they are aggressors and unjust. Allah loves those who are just in their judgment and raises their status.

{وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللّهِ ثُمَّ يَتَوَلَّوْنَ مِن بَعْدِ ذَلِكَ وَمَا أُوْلَئِكَ بِالْمُؤْمِنِينَ} [المائدة : ٤٣]

43- How can they ask you to pass a verdict while they do not believe in your prophethood and the truthfulness of your message, however, they are not obliged to accept it. The fact is: the ruling which they search for is present in the Torah as Allah commanded although they claim that they stick to Torah in judgment, but indeed, they resort to other sources for judgment. They do not believe in their book because they turn away from it.

{إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالرَّبَّانِيُّونَ وَالأَحْبَارُ بِمَا اسْتُحْفِظُواْ مِن كِتَابِ اللّهِ وَكَانُواْ عَلَيْهِ شُهَدَاء فَلاَ تَخْشَوُاْ النَّاسَ وَاخْشَوْنِ وَلاَ تَشْتَرُواْ بِآيَاتِي ثَمَناً قَلِيلاً وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَئِكَ هُمُ الْكَافِرُونَ} [المائدة : ٤٤]

44- We revealed the Torah which contains guidance for the people, and a light that explains the truth and shows to the people the rulings, transactions, and behaviors they need by which prophets judge from Moses until Jesus (peace be upon them). Those who became Muslims, followed the path of guidance and righteousness as their Lord asked them, and judged according to the rulings of the Torah for the sake of the Jews judge according to the Torah. They never tried to violate its rulings, nor distort it. Likewise, worshippers and scholars judge with what their prophets told them in order to show it up, act accordingly, preserve it from alteration and distortion, so do not violate these rulings, and they were watchers over the application of these rulings. After that, the Jews distorted and altered many of them , so do not fear the people, but fear Me because benefit and harm are in My Hand. Do not replace My Ayahs with trivial worldly affairs through bribe and power and whoever does not judge with the rulings that Allah revealed will be from the disbelievers.

Ibn `Abbas (may Allah be pleased with them) said: Whoever denies what Allah has revealed has disbelieved in Allah and whoever admits it, but does not judge according to it is a wrong doer and a Fasiq (someone flagrantly violating Islamic law).

Al-Hakim corrected the view of Ibn `Abbas in this Ayah: It is not a clear disbelief, but it is a minor disbelief. I said: It is an illustration to part of his previous view: whoever admitted that these rulings are from Allah but did not act accordingly will be Fasiq.

After Ibn Jarir At-Tabary had mentioned that the Ayah was revealed in the People of the Scriptures, he said: likewise anyone does not judge with what Allah has revealed will be a disbeliever as Ibn `Abbas said because denying

the ruling of Allah after knowing that He had revealed in His Book is likewise denying the prophethood of Muhammad. I said: Likewise, whoever mocks at the Islamic Shari`ah and its rulings or claimed that it is not suitable for application.

{وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالأَنفَ بِالأَنفِ وَالأُذُنَ بِالأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكُم بِمَا أنزَلَ اللّهُ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ} [المائدة : ٤٥]

45- We ordained for the Children of Israel in the Torah that the soul which was Killed without right should be avenged on by killing its killer, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and the rest of wounds will be treated likewisely in retaliation in matters that can be retaliated, such as: hands, legs, and tongue. As for things that cannot be retaliated, such as breaking bones, or cutting of flesh, and suchlike, just retaliation is not applied, but financial compensation for bodily harm in addition to the money he deserves which is called Arsh (an indemnity given in case of someone's injury by another). The Imams of jurisprudence have estimated the amount of Arsh (indemnity paid for inflicting certain wounds) for each wound that you can find in the books of Fiqh. Therefore, whoever pardons his Muslim brother and does not take retaliation from him will be expiation for his sins by the will of Allah. And whoever does not judge with the rulings of Allah will be from the wrongdoers. However, these rulings are ordained in our Shari`ah as well, Allah (Glory be to Him) says: "**And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqun (the pious).**" and that has been previously explained.

{وَقَفَّيْنَا عَلَى آثَارِهِم بِعَيسَى ابْنِ مَرْيَمَ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَآتَيْنَاهُ الإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ} [المائدة : ٤٦]

46- Then We sent Jesus, the son of Mary, after the prophets of the Children of Israel, believing the Torah and acting according to it. We revealed the Bible to him in which there is guidance to the truth and a light that distinguishes between the truth and falsehood, removes doubts, and solves problems exactly as the Torah. He is a follower to it, judges according to it, and not violating its rulings except for few rulings which were abrogated by Torah. The Bible is full of guidance and warning against committing of sins for those who fear Allah and his punishment.

{وَلْيَحْكُمْ أَهْلُ الإِنجِيلِ بِمَا أَنزَلَ اللّهُ فِيهِ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللّهُ فَأُوْلَئِكَ هُمُ الْفَاسِقُونَ} [المائدة : ٤٧]

47- It is obligatory on those who were given the Bible to believe, judge, and act according to it, especially the glad tidings of the forth coming of Muhammad (peace be upon him), the command of following and believing in him, and abide by his Shari`ah. Whoever does not judge according to the commands of Allah do not obey the ordinances of Allah, distort the truth, and incline to falsehood.

{وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِناً عَلَيْهِ
فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ عَمَّا جَاءكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا
مِنكُمْ شِرْعَةً وَمِنْهَاجاً وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُم
فَاسْتَبِقُوا الخَيْرَاتِ إِلَى الله مَرْجِعُكُمْ جَمِيعاً فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ}

[المائدة : ٤٨]

48- O Prophet, We sent down the Qur`an with truth that does not contain any doubt. It was revealed by Allah confirming the previous divine books which also contain your name and praise. The Qur'an is keeper, watcher, and confirming to them all. It bears witness to them and abrogates parts of them as it is the last message, the most comprehensive, and the wisest books that was preserved against distortion and alteration. So, judge between all the people, including the People of the Scriptures, when they come to you to seek judgment among them with what Allah has revealed to you in the Qur'an. Do not follow their deviant desires and their corrupted ideas and leave what Allah has revealed to you of justice and the truth which you cannot miss.
We have made a way for every nation because all religions were revealed to ascertain monotheism through certain codes of rulings that are suitable for the people, their times, and their environment.
When Allah wills, He would make you one group belong to one religion at all times, without variation in rulings and without some of them abrogate the other, but Allah (Glory be to Him) made for every messenger a code of laws. Later on, He modified that code for the next prophet until Islam abrogated all codes. The message of Islam was sent to all the people on earth to test His Servants in terms of the ordinances that He legislated for them and to distinguish the obedient from the disobedient, compliant from denier, the one who obeys and the one who disobeys. He would reward and punish each one according to their intentions and actions in different times with the decreed codes. So, haste to good actions and righteous deeds by obeying Allah, following His Shari`ah, believing His Scriptures, and following His Orders.
And know that you all shall return to Allah to judge among you in things that you differed about in the world, torture those who deny the truth, and reward the believing person with benevolence and generosity.

{وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللّهُ إِلَيْكَ فَإِن تَوَلَّوْاْ فَاعْلَمْ أَنَّمَا يُرِيدُ اللّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيراً مِّنَ النَّاسِ لَفَاسِقُونَ} [المائدة : ٤٩]

49- So, judge between the People of the Scriptures —If they resort to you— to judge between them by the rulings that Allah revealed to you in the Qur'an. And do not pursuit their false desires and their deviant ideas, and beware that the Jews trick you in terms of the truth and turn you away from some of what Allah has revealed to you. They are disbelievers and traitors, so no one is safe in their presence and they do not resort to you in arbitration to satisfy with the ruling of Allah. If they turn away from your judgment and violate the Shari`ah, know that Allah destined that to punish them for their past sins; of which is turning away from the ruling of Allah. There are many people who do not obey Allah, away from the truth, and prefer to follow their whims instead.

{أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللّهِ حُكْماً لِّقَوْمٍ يُوقِنُونَ} [المائدة : ٥٠]

50- Do they want to apply the rulings of Jahiliyyah (pre-Islamic time of ignorance) that are laid by narrow-minded people of confused ideas and different whims without accepting the revelation that came from Allah? Where they can find a ruling better than what Allah has revealed to His Prophets? It contains justice, right, and mercy and is not meant for anything else. That is for those who reflect on the matter, and know that Allah is the Most Just Ruler.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء بَعْضُهُمْ أَوْلِيَاء بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ} [المائدة : ٥١]

51- O believers, do not be loyal to the People of the Book from the Jews and the Christians, do not seek victory and advice from them, and do not tell them secrets because some of them help others against Islam they are all enemies to Islam. They want to harm you and break your power, so how come you love and befriend them! Verily, those who help them, support their views, and let down Muslims as they let them down shall have the same ruling and Allah does not guide those who support the disbelievers and oppress themselves and others.

{فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَن تُصِيبَنَا دَآئِرَةٌ فَعَسَى اللّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُواْ عَلَى مَا أَسَرُّواْ فِي أَنْفُسِهِمْ نَادِمِينَ} [المائدة : ٥٢]

52- You shall see those whose hearts are full of doubt and hypocrisy, among the people who befriend the Jews and haste to help them. They justify their positions by saying: We fear that the disbelievers win the war against Muslims. Therefore, they befriend them to have an upper hand over them. They may think they need money in the time of famine, perhaps Allah may guide you and provide you victory, O Muslims, when you open Makkah for Islam or upon the conquer of the Jewish villages, such as Khaybar and Fadak or at the evacuation of Banu Al-Nadir, or upon killing or capturing the descendants of Banu Quraydhah. You also may be victorious when the religion of Islam is complete or when power, might, victory be to Muslims. At that time, hypocrites who befriend the Jews regretful because of their loyalty to them. Their stance will not benefit them anything because Allah increased their regret by exposing their positions to Muslims after they were hidden.

{وَيَقُولُ الَّذِينَ آمَنُواْ أَهَؤُلاء الَّذِينَ أَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُواْ خَاسِرِينَ} [المائدة : ٥٣]

53- At that time, Muslims will admire their positions after exposing the status of hypocrites. They will say: Are they the people who swore to be Muslims and they help you when fighting the Jews and the Christians, but now their hostile stances, their evil souls, and their support to the enemies of Islam became clear? Every good action they did was nullified, they lost the world by exposure, humiliation, and sorrow, and lost the Hereafter by losing the reward of their actions, and their final abode will be Hell

{يَا أَيُّهَا الَّذِينَ آمَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللّهِ وَلاَ يَخَافُونَ لَوْمَةَ لآئِمٍ ذَلِكَ فَضْلُ اللّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللّهُ وَاسِعٌ عَلِيمٌ} [المائدة : ٥٤]

54- O believers, whoever apostates from Islam to another religion will not harm but themselves. Indeed, Allah shall replace them with better people whom He loves and they love Him. They will be truthful in their faith, be loyal in their obedience, follow the commands of their Lord, and love their Muslim brothers. They will lean to them, befriend them, show mercy to them, sympathize with them, cooperate with them to piety and goodness, and be strong and superior over the enemies of Allah, from the infidels and the

ignorant. Thus, they will come back to defeat them and fight them to make this religion superior. They do not fear any of His Enemies, they do not fear the blame of their supporters and nothing will keep them away from their target and end. This is from the favor, softness, and benevolence of Allah to whomever He wants of His Servants. He (Glory be to Him) is of ample bounty and All-Knowing of those who deserve this bounty and favor and those who do not

{إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ} [المائدة : ٥٥]

55- The Jews will not support you, O Muslims, and if you support and help them, Allah is the One who supports and helps you because He is the One who guided you to His Religion. His Messenger and the believers are your supporters with whom you find affection, support, and friendship. Those are the people who obey their Lord by establishing His Rites and maintaining His Commands. They perform Salah, keep to it, and pay Zakah (obligatory charity) for the needy while they fear Allah in their good actions and qualities. They humble themselves before Allah because of their benevolence, love for good, and their haste to the consent and obedience of Allah.

{وَمَن يَتَوَلَّ اللّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُواْ فَإِنَّ حِزْبَ اللّهِ هُمُ الْغَالِبُونَ} [المائدة : ٥٦]

56- Whoever takes Allah, His Messenger, and the believers as Awliya' (pious people) by relying on Him truly, follow the command of His Messenger, and befriend and support his Muslim brothers will be from the Party of Allah and the believers. Verily, the soldiers and supporters of Allah are the victorious.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الَّذِينَ اتَّخَذُواْ دِينَكُمْ هُزُواً وَلَعِباً مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ وَالْكُفَّارَ أَوْلِيَاء وَاتَّقُواْ اللّهَ إِن كُنتُم مُّؤْمِنِينَ} [المائدة : ٥٧]

57- O believers, do not take your enemies as friends to support them and wish glory for them, from among the polytheists and the People of the Book, who mock at your faith and at the rulings of your religion and take them in vain because of their narrow minds and the corruption of their dreams. Fear Allah and do not befriend them nor take them as friends if you are true believers because faith entails that you defy them.

{وَإِذَا نَادَيْتُمْ إِلَى الصَّلاَةِ اتَّخَذُوهَا هُزُواً وَلَعِباً ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَّ يَعْقِلُونَ} [المائدة : ٥٨]

58- And when you call for Salah, they mock at you although it is desirable by Allah and a kind of singling him out with worship, but they are fools and do not know the truth, therefore, they defy Him or they do not want to know this, so they play and refuse to use their minds to be serious and grown up.

{قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنقِمُونَ مِنَّا إِلاَّ أَنْ آمَنَّا بِاللّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ} [المائدة : ٥٩]

59- O honorable Prophet, say to the People of the Book who use mockery: Do you deny that we still have faith in Allah, in what has been revealed to us through His last Prophet, and in the scriptures that were revealed to the Prophets before? This is not a defect in ourselves, but this is the true faith that we should follow, however most of you are rebellious to the sound faith.

{قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَلِكَ مَثُوبَةً عِندَ اللّهِ مَن لَّعَنَهُ اللّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُوْلَئِكَ شَرٌّ مَّكَاناً وَأَضَلُّ عَن سَوَاء السَّبِيلِ} [المائدة : ٦٠]

60- O Prophet, tell them: shall I tell you of the people whose retribution will be worse than what you believe to be worse than Muslims and their religion? Whoever keeps away from His Mercy will be in a permanent torture and whomever He bestows anger will not gain the consent of Allah, moreover, He shall deform them in the image of monkeys and pigs. Whoever worships other than Allah, such as calves, or follow the instructions of soothsayers and those who believe them; such people are the worst away from the truth, and shall deserve more punishment. So, how would you mock at those who devote worship for Allah alone and believe in His Prophets and in the revealed Scripture?

{وَإِذَا جَآؤُوكُمْ قَالُوَاْ آمَنَّا وَقَد دَّخَلُواْ بِالْكُفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِ وَاللّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ} [المائدة : ٦١]

61- When the hypocrites come to you, they deceive you, conceal disbelief, and say with their tongues: We are believers. However, the truth is that they joined you while they were disbelievers and left you as disbelievers. So, they did not benefit by sitting with you, did not want to listen to you, and Allah knows best with what they conceal in their hearts.

{وَتَرَى كَثِيراً مِّنْهُمْ يُسَارِعُونَ فِي الإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُواْ يَعْمَلُونَ} [المائدة : ٦٢]

62- And you see many of those Jews haste to evil acts; by committing sins and evils, show aggression to the people by all kinds of oppression, mockery, and treason, and eat bribes to make the unlawful things lawful. How worse is what they do and how strange is what they do!

{لَوْلاَ يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالأَحْبَارُ عَن قَوْلِهِمُ الإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُواْ يَصْنَعُونَ} [المائدة : ٦٣]

63- Would the Jewish and the Christian scholars forbid to commit these terrible actions and advise them to stop lying and false claims and stop eating ill-gotten money? Their function is to tell the people about the lawful and prohibited acts which they do not know. So, wretched are what they do what they believe.

{وَقَالَتِ الْيَهُودُ يَدُ اللّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيراً مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَاناً وَكُفْراً وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاء إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُواْ نَاراً لِّلْحَرْبِ أَطْفَأَهَا اللّهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَاداً وَاللّهُ لاَ يُحِبُّ الْمُفْسِدِينَ} [المائدة : ٦٤]

64- The Jews said: Verily, the hands of Allah are misers (may He be Exalted) May their souls be tight. May their hands stop doing good deeds because they are known with misery, envy, cowardice, humiliation, and Allah would curse and expel them from His Mercy because of what their claims against Allah, their Great Creator, their Provider, and the Provider of all the living in the universe. His Hands are stretched with favors because He is of great and plenty favors without losing something of His treasures. He spends as He will by expanding or narrowing sustenance for others. As for the words they said, they are part of their disbelief and they shall increase their disbelief by denying other Ayahs that are revealed to you. Moreover, We incited between them enmities and envy, hence, they became sects and groups whose hearts are not in harmony and their words are not united because of their differences and disputes about their religion. They became in rivalry and that will be their status on the Day of Resurrection. Whenever they want to deceive you or start war against Muslims with their wicked methods, their evil malice and inciting war among sects and groups, Allah puts it off, cancels their cunning, defeats them, and provides victory to His Prophet and His Religion. This is part of their nature because their nature is to spread corruption on earth by plotting against the people of the truth, inciting evil and sedition, and maintaining the ignition of war. However, Allah hates these qualities and its people and shall reckon them for what they have done.

{وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُواْ وَاتَّقَوْاْ لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلأدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ} [المائدة : ٦٥]

65- If the People of the Book, from the Jews and Christians, believed in Allah and His Messenger, and stayed away from the prohibited things and evils, We would have forgiven the sins that they had committed and we would have admitted them to permanent heavens in which they enjoy forever.

{وَلَوْ أَنَّهُمْ أَقَامُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَا أُنزِلَ إِلَيهِم مِّن رَّبِّهِمْ لأكَلُواْ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاء مَا يَعْمَلُونَ} [المائدة : ٦٦]

66- If the People of the Book act according to the rulings of the Torah and the Bible as they were revealed without distortion and alteration, especially believing in the glad tidings of the Prophet (peace be upon him) and the Scriptures that were revealed to the Prophets of Banu Israel, Allah would expand their sustenance, the sky will send rain on them, and the earth will gush forth with plants and fruit. There was a group of the People of the Book believed in the message of Islam, followed the Prophet (peace be upon him) while many of them were fanatic, stubborn, and haughty who used to distort the truth and turn away from it; how worse are their actions and how worse are their hopes.

{يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الْكَافِرِينَ} [المائدة : ٦٧]

67- O honorable Messenger who is sent to the worlds [i.e., people], convey to the people all that has been revealed to you, but if you do not convey the message, you will not deliver the message. The Messenger (peace be upon him) delivered the trust which he was entrusted fully and did not conceal anything as was reported in the authentic Hadith of `Aisha. Allah safeguarded you from your enemy, so no one was able to kill or harm you. So, pay attention to deliver the message, do not fear, and do not feel sad because Allah guides whomever He wants and misleads whomever He wants. The infidels will not find a way to guidance as long as they closed their minds and hearts, refused to listen to the truth, and refused to follow it. It was reported in a good Hadith that when Allah (may He be Exalted) revealed: "**Allah will protect you from mankind.**"

{قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّىَ تُقِيمُواْ التَّوْرَاةَ وَالإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيراً مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَاناً وَكُفْراً فَلاَ تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ} [المائدة : ٦٨]

68- O Prophet of Allah say: O People of the Book, from the Jews and Christians, You are [standing] on nothing from the truth nor on the true religion until you maintain what has been revealed in the Torah and the Bible from matters and rulings without violation and alteration. Of these things that you must believe in is the glad tiding with the Prophet (peace be upon him) and until you believe in the Qur'an which was revealed to him. The rulings and the truth that were revealed to you, O messenger of Allah, the number of the disbelievers shall increase greatly as well as their turning away from the truth because they do not accept the truth and show haughty and stubbornness. So, do not feel sorrow for their destruction and torture

because this is the bad end of those who were content with error and they are the ones who are blamed

{إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالصَّابِؤُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وعَمِلَ صَالِحاً فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ} [المائدة : ٦٩]

69- Verily, any of Muslims, Jews, Sabian, and Christians, believe in Allah, in resurrection and in the retribution on the Day of Recompense and did righteously (action will not be righteous except if it is in harmony with religion and devotionally for Allah) shall not be harmed (in regard to Muslims who have these qualities) when the disbelievers fear of the coming and they shall not feel sad when the delinquent feel sorry for the great reward they missed. The meaning is: each sect should believe in the religion present in its time, but in the time of Islam no religion will be accepted but Islam.

{لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلاً كُلَّمَا جَاءهُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنْفُسُهُمْ فَرِيقاً كَذَّبُواْ وَفَرِيقاً يَقْتُلُونَ} [المائدة : ٧٠]

70- We have taken the covenants and compacts from the Children of Israel, and We sent to them prophets and messengers to remind and frighten them of violating those covenants in order to listen and obey. From those covenants is believing in Prophet Muhammad (peace be upon him), but whenever a messenger comes to them with a Shari`ah that does not match their deviant whims and their corrupted opinions, a party of them called them as liars, disagree with them, and kill them.

{وَحَسِبُواْ أَلاَّ تَكُونَ فِتْنَةٌ فَعَمُواْ وَصَمُّواْ ثُمَّ تَابَ اللّهُ عَلَيْهِمْ ثُمَّ عَمُواْ وَصَمُّواْ كَثِيرٌ مِّنْهُمْ وَاللّهُ بَصِيرٌ بِمَا يَعْمَلُونَ} [المائدة : ٧١]

71- Many of the Children of Israel thought that their bad situations with their prophets will not result in evil corruption, Allah shall not reckon them for those actions and shall not inflict them with trial and torment. Therefore, they continued in error and corruption, refused to listen to the truth and did not accept guidance. Then Allah forgave them when they repented to Him and gave up corruption, however, they increased in error and closed the senses of hearing in their souls. Moreover, they returned to corruption and killed the prophets, but Allah is Well-Acquainted with them, know what they do, and shall reckon them severely.

{لَقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُواْ اللّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللّهِ فَقَدْ حَرَّمَ اللّهُ عَلَيهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ} [المائدة : ٧٢]

72- Indeed, those who said that Allah is the Christ, son of Mary, are disbelievers. The Christ himself said: O Children of Israel, worship Allah alone for He is my Lord and yours, we all are servants of Allah, and whoever associates anyone with Allah in worship, Allah will prohibit Paradise for them and prescribed Hell for them. They oppressed by associating others with Allah and by keeping away from the Straight Path. Accordingly, you shall see no supporter for those wrongdoers and no one will save them from the torment and the punishment of Allah which are predestined for them.

{لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللّهَ ثَالِثُ ثَلاَثَةٍ وَمَا مِنْ إِلَهٍ إِلاَّ إِلَهٌ وَاحِدٌ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ} [المائدة : ٧٣]

73- Verily, those who said that Allah is a god with other two gods who are: Jesus and his mother Mary are disbelievers. The truth is: there is no god but Allah and He is only true worshipped god who has no partner or someone of the like. He is the god of the universe and the lord of all creatures: He is the one who gives life, takes away lives and the Provider. There is not human gods and Jesus and his mother were human who used to eat food. A Christian sect that was called "Al Maryamiyyun" showed up in the sixth century who adopted the divinity of Mary too. If Christians do not stop these claims and lies against Allah (the Lord of the Worlds), their disbelievers will have a painful torture and a fire will eat up their hearts. Allah has singled out their disbelievers with torture because He knows that some of them do believe.

{أَفَلاَ يَتُوبُونَ إِلَى اللّهِ وَيَسْتَغْفِرُونَهُ وَاللّهُ غَفُورٌ رَّحِيمٌ} [المائدة : ٧٤]

74- Should not Christians repent of this great lie and seek Allah's Forgiveness because of this sinful saying and get back to the truth?! Would you stop the claims that you attributed to your Lord and repent to Him to forgive you and grant you of His Bounty and Mercy?!

{مَّا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلاَنِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ} [المائدة : ٧٥]

75- Jesus son of Mary was just a servant and a messenger of Allah and was not a god. Many prophets and messengers preceded him and they were human like him and were not gods. If he was granted miracles, the previous messengers were given similar miracles and if he was created without a father, Adam was created before him without a father nor a mother and he was not a god. His mother Mary was like the rest of women who was a saint servant of Allah who believed in her son as a prophet and a messenger. She believed him in all that he conveyed from his Lord and she was not a god. Both were hungry and live on food like all humans and relieve themselves as all human. How could a god feel hungry and vanish if he does not eat? How come that a god defecates? However, all these qualities are of human as you see. So, see how we explain the proofs and hard evidence to them one after

another, then see how do they turn away from the truth and to which deviant doctrine they belong?

{قُلْ أَتَعْبُدُونَ مِن دُونِ اللّهِ مَا لاَ يَمْلِكُ لَكُمْ ضَرّاً وَلاَ نَفْعاً وَاللّهُ هُوَ السَّمِيعُ الْعَلِيمُ} [المائدة : ٧٦]

76- O Prophet, say to the polytheists and the People of the Book from those who worship other than Allah: Do you worship along with Allah things that cannot harm or benefit you while Allah is your and their Creator whom should be worshipped alone. He is the One who benefits, harms, and rewards for actions while the inanimate worshipped things do not speak or hear so that they may harm or benefit. People cannot harm or benefit except when Allah wills and He alone is the One who behaves in the universe as He wills and no one is able to stop Him. Therefore, there is no harm or benefit except from him and to Him only should we direct the acts of worship. He is the One who hears the sayings of all His Servants and knows their conditions.

{قُلْ يَا أَهْلَ الْكِتَابِ لاَ تَغْلُواْ فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلاَ تَتَّبِعُواْ أَهْوَاء قَوْمٍ قَدْ ضَلُّواْ مِن قَبْلُ وَأَضَلُّواْ كَثِيراً وَضَلُّواْ عَن سَوَاء السَّبِيلِ} [المائدة : ٧٧]

77- O Prophet of Allah say: O People of the Book from the Jews and Christians, do not exceed the limits in terms of your religion, by haughty or negligence, because exceeding limits is disgraced, and negligence also is dispraised. Jesus Christ was not a god as Christians claimed and He was not the son of adulteress as the Jews claimed, but He was a servant of Allah and his honorable mother was purified and truthful. Do not follow the deviant sects that your ancestors invented who deviated and stayed away from the truth and mislead many of their followers as a result of getting away from the Path of integrity and moderation to the Path of polytheism and error.

{لُعِنَ الَّذِينَ كَفَرُواْ مِن بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَّكَانُواْ يَعْتَدُونَ} [المائدة : ٧٨]

78- Certainly, Allah cursed those who have disbelieved from the Children of Israel on the tongue of Prophet David in the Psalms as they were cursed on the tongue of Prophet Jesus son of Mary in Bible. The meaning of cursing is to expel them from the Mercy of Allah because of their disobedience and their aggression against the creatures of Allah.

{كَانُواْ لاَ يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُواْ يَفْعَلُونَ} [المائدة : ٧٩]

79- When the Children of Israel committed sins and evils, they used not to forbid one another and do not advise them to abandon sins such as eating up usury, taking bribes, accepting the prices of fat, and others. How worse is their actions and how deniable is their deeds!

{تَرَى كَثِيراً مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُواْ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ} [المائدة : ٨٠]

80- You will see many of the Jews befriend the polytheists and the hypocrites and help them and support them against Islam, so how worse is their actions and how bad is their deeds which they prepared for their reckoning. Thereby, they incited the wrath of Allah against them and He shall admit them to Hell forever.

{وَلَوْ كَانُوا يُؤْمِنُونَ بِالله والنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاء وَلَـكِنَّ كَثِيراً مِّنْهُمْ فَاسِقُونَ} [المائدة : ٨١]

81- If those people who support polytheists believe in Allah truly and believe in the seal of prophets Muhammad (peace be upon him), and in the Glorious Qur'an which He revealed to him when, they would not have taken them as friends to help them against their own religion. However, many of them are disobedient and deny the truth which He ordained against those who disobey His revealed revelation.

{لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُواْ الْيَهُودَ وَالَّذِينَ أَشْرَكُواْ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِينَ آمَنُواْ الَّذِينَ قَالُوَاْ إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَاناً وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ} [**المائدة** : ٨٢]

82- You will find that the harshest enemy to the believers are the Jews and those who have disbelieved. As for the Jews, because of their stubbornness, denial, increase of disbelief, following of whims, their falseness and calumny, they denied the truth to the extent that they killed the prophets and intended to kill Messenger Muhammad (peace be upon him) more than once. They cast spell at him and inserted in their scriptures some texts which urge to harm those who disagree with them! Polytheists are similar to them in many qualities and were possessed by imitation, so they blocked the outlets and killed their pure disposition, addicted themselves to disbelief, distracted the believers away from their religion, and fought the true religion with every might and force. You shall find that the nearest people -from the disbelievers-, in terms of intimacy, to the believers are those who claimed to be Christians, from the followers of Christ, because of the compassion of their hearts. Moreover, there are scholars among them, monks, and worshippers who are characterized by knowledge, worship and humbleness. Those people are not arrogant to follow the truth if they know and understand it. Perhaps many of them express the truth by their tongues. Al Baydawy said: The Ayah contains a proof that humbleness,increasing demands for knowledge and work, and turning away from desires are praised

even if it is done by disbelievers. I said: and there is a good chance to call this group to Islam and attract them to it. However, the Ayah is connected with the following Ayah.

{وَإِذَا سَمِعُواْ مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُواْ مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ} [المائدة : ٨٣]

83- And when those people and the like heard the Ayahs that were revealed to Muhammad (peace be upon him), you would see their eyes flow with tears; that is because they knew the truth and the glad tidings of Muhammad (peace be upon him), as happened to Negus and the priests who were around him. They were not like the Jews who were stubborn, rejecters, and corrupters. Moreover, they said in humbleness, Khushu` (the heart being attuned to the act of worship), reverence, and faith: "O Allah! we have believed in what You have revealed, so, register us among those who bear witness with the truthfulness of this, write us with the nation of Muhammad (peace be upon him), and with the people who witness with the truth."

{وَمَا لَنَا لاَ نُؤْمِنُ بِاللّهِ وَمَا جَاءنَا مِنَ الْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ} [المائدة : ٨٤]

84- They said: "And why do not we believe in Allah, keep away from polytheism, as stated by Islam, and believe with the truth and pure monotheism that came to us. We hope and wish that our Lord admits us to Paradise and encompasses us with His Mercy along with His Pious Servants؟

{فَأَثَابَهُمُ اللّهُ بِمَا قَالُواْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاء الْمُحْسِنِينَ} [المائدة : ٨٥]

85- Therefore, Allah rewarded them — because of their saying, belief, and admittance of the truth — with high gardens [in Paradise] underneath are rivers flow along with eternal stay and complete happiness; this is the reward of those who follow the truth and submit to it without obstinacy nor arrogance.

{وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِآيَاتِنَا أُوْلَئِكَ أَصْحَابُ الْجَحِيمِ} [المائدة : ٨٦]

86- As for those who disagreed, disobeyed, and denied the signs of Allah, their final destination would be Hell because they are the people of Hell who deserve it as a retribution to their stubbornness, disbelief, and denial of the truth.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُحَرِّمُواْ طَيِّبَاتِ مَا أَحَلَّ اللّهُ لَكُمْ وَلاَ تَعْتَدُواْ إِنَّ اللّهَ لاَ يُحِبُّ الْمُعْتَدِينَ} [المائدة : ٨٧]

87- O believers, do not deprive yourselves of things which Allah made lawful for you and do not transgress the limits that Allah made prohibited to you; verily, Allah does not love the wrongdoers who transgress His Boundaries, but rather you should abide by. The Ayah was revealed regarding a person who prohibited meat for himself because he found that he had a desire for women when he ate it.

{وَكُلُواْ مِمَّا رَزَقَكُمُ اللّهُ حَلاَلاً طَيِّباً وَاتَّقُواْ اللّهَ الَّذِيَ أَنتُم بِهِ مُؤْمِنُونَ} [المائدة : ٨٨]

88- Eat the good and the lawful sustenance which Allah provided you, do not exceed the limits, and leave what He had prohibited if you are true believers. Verily, eating lawful food does not contradict piety and pious actions.

{لاَ يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ الأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلاَثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُواْ أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ} [المائدة : ٨٩]

89- Allah does not reckon you for making oath by Him if you do not intend and if you do not have the attention or if the oath is made according to a person's most likely opinion. However, He reckons you for oaths if they were made intentionally. So, whoever breaks his oath or did not keep the oath, his punishment will be feeding ten needy from the ordinary food you give to your families (i.e., the food which moderately suffices a person in quality as well as amount). Or to clothe the same number of needy of what is recognized as clothes, such as garment, wide trousers, or turban. Or to free a slave. Whoever is unable or cannot find any of the previous matters should fast for three days and that will be an expiation for those who make oaths then break their oaths and erase the sins which they committed .

Expiate for your oaths when you break them and do not leave them without expiation .

Thus, Allah explains to you the rulings of His Shari`ah, so that you may thank Him for the blessings of this explanation which was made for your own good and benefit.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ} [المائدة : ٩٠]

90- O believers, know that alcohol and all intoxicants, gambling, idols that are made for worship and at which sacrifices are offered, and arrows that are used for choice are evil acts of Satan; they are part from the insinuation of Satan, so leave them so that you may win.

{إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاء فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ} [المائدة : ٩١]

91- Satan wants to cause rivalries, envy, and evil among you. Wine covers the mind and drinkers curse, fight, may commit adultery with their unmarriageable women, or kill without consciousness and when they come back to their senses, they regret. A gambler plays for his family and money and may not leave anything for himself then becomes a rival to the one who plays with or becomes sad and angry and he may beg the people of money. Idols and divining arrows are part of atheism and the people who practice them had left the pure monotheism and surrendered to the deniable ignorance and the blind deterioration of thought.

By insinuation and decoration, Satan wants to mislead you and keeps you away from mentioning Allah because all of them are distracted from the way of Allah and confuse the intoxicated person if he recites during Salah, so he may utters disbelief while he wants to recite the Qur'an. And when he gambles and gains ill-gotten money, he becomes so happy to the extent that he shows haughtiness and when he suffers loss, he feels sad to the extent that he wishes to kill himself or to kill others. Under intoxication, a person thinks of a trick to rerstore his money and defeat his rivals, so how could such people fear Allah or remember him? So, stop doing them because they are deniable and forbidden acts which are not permissible for Muslims.

This Ayah was the last part in the gradual style that the Qur'an followed to prohibit alcohol. The Companions of the Prophet (peace be upon him) said after the revelation of this Surah: "O our Lord, we have stopped drinking wine," then they started breaking the wine bottles they had."

{وَأَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَاحْذَرُواْ فَإِن تَوَلَّيْتُمْ فَاعْلَمُواْ أَنَّمَا عَلَى رَسُولِنَا الْبَلاَغُ الْمُبِينُ} [المائدة : ٩٢]

92- Therefore, obey Allah and His Messenger and abide by the lawful and prohibition that He ordained to you, such as avoiding alcohol and gambling, and beware of disobedience. If you refuse and turn away, the proof will be

set against you. Verily, Our Prophet has fulfilled his mission and warned you, but if you refuse to comply, nothing is left but punishment.

{لَيْسَ عَلَى الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُواْ إِذَا مَا اتَّقَواْ وَّآمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ ثُمَّ اتَّقَواْ وَّآمَنُواْ ثُمَّ اتَّقَواْ وَّأَحْسَنُواْ وَاللّهُ يُحِبُّ الْمُحْسِنِينَ}

[المائدة : ٩٣]

93- Some Companions who used to drink alcohol had died before the prohibition of alcohol was revealed and when the Messenger of Allah (peace be upon him) was asked about that, the Ayah was revealed.

There is no sin on those who believed and did righteously in terms of alcohol they used to drink and in the money they took from gambling if they avoided polytheism, had faith, believed, and did righteously then feared Allah, abided by piety, did not drink wine after its prohibition, and did not play cards after its prohibition. Moreover, their faith has increased because of the revealed Ayahs, avoided what Allah has prohibited, avoided sins, and perfected their work and worship. Verily, Allah loves those who are characterized by Ihsan (the perfection of Faith) and He shall reward them for that.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لَيَبْلُوَنَّكُمُ اللّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ} [المائدة : ٩٤]

94- O believers, Allah shall test you in regard of something that you catch from the sea while you are in the state of Ihram. That fish will be easy to catch with your hands or with your spears so that He would test those who obey and those who disobey in secret and in public. So, whoever catches it after this declaration, while he is in the state of Ihram, will disobey the command of Allah and deserve His Severe Punishment because of their stubbornness, or their indifference toward the command of Allah.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْتُلُواْ الصَّيْدَ وَأَنتُمْ حُرُمٌ وَمَن قَتَلَهُ مِنكُم مُّتَعَمِّداً فَجَزَاء مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْياً بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَو عَدْلُ ذَلِكَ صِيَاماً لِّيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللّهُ عَمَّا سَلَف وَمَنْ عَادَ فَيَنتَقِمُ اللّهُ مِنْهُ وَاللّهُ عَزِيزٌ ذُو انْتِقَامٍ} [المائدة : ٩٥]

95- O believers, Do not kill the game while you are in the state of Ihram whether it is eatable or not except what the Messenger (peace be upon him) explained from the vicious animals. Hence, some scholars measured by some other animals. Whoever kills an animal intentionally has to offer a sacrifice of

the same size. Two experienced men should give a judgment of that and that sacrificed animal should be sent to the Ka`bah to be slaughtered and its meat should be given to the needy in charity or the mistake should be atoned for by feeding some needy with a food equals the price of that killed animal. He may estimate the amount of food he should pay to the needy and fast for the days in which he would eat these amounts.

These penalties are retribution for the sins committed by those who hunt these animals during the state of Ihram and did not abide by the commands of Allah. Allah pardons those who had hunted these animals during the state of Ihram before this Ayah was revealed. Whoever returns to breach and violate the commands of Allah, Allah will retaliate him in the Hereafter, no matter the expiation he paid.

And Allah is predominant and He is not defeated or forced to do anything, so He revenges those who exceed the limits and insist on disobeying His Commands. Verily, no one is able to stop His Revenge nor stop His Punishment.

{أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعاً لَّكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُماً وَاتَّقُواْ اللّهَ الَّذِيَ إِلَيْهِ تُحْشَرُونَ} [المائدة : ٩٦]

96- He permitted to you, O people who are in the state of Ihram, fishing and the fish that the sea ejects lifelessly. Those who are not traveling of you may eat it, the travelers by seaside may use it, and eat it pickled.

In the same time, He prohibited hunting for you during Ihram except the five kinds of vicious animals that were mentioned in the Sunnah and scholars added some more vicious animals to them.

Fear Allah in terms of things that He prohibited for you as well as the previous prohibitions and know that you shall be gathered before Him and there will be no way out for you of His Reckoning and retribution on that Day.

{جَعَلَ اللّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَاماً لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلاَئِدَ ذَلِكَ لِتَعْلَمُواْ أَنَّ اللّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَأَنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} [المائدة : ٩٧]

97- Allah made Al Ka`bah (The Sacred House) as a benefit for the people in this world as well as in the Hereafter. It is the cause of reforming all matters. It is also the shelter, the refuge for them, and the gathering points of their trade, and the dearest to their hearts to which they direct for Hajj (pilgrimage) from each distant place because it is one of the pillars of religion.

Thus, the Sacred Month was made a sign for the religion of Allah and the meaning is the whole month in which the intention of Hajj is made; these months are: Rajab, Dhul-Qa`dah, Dhul-Hijjah, and Al Muharram.

They used to drive their sacrificial animals and used to wear from the trees that surrounded the Ka`bah in the Pre-Islamic Era. They are parts of the rites of Hajj and they are the sacrificial animals that are driven to the Sacred Sites. They are slaughtered there and their meats are distributed there to the needy. Al Qala`id are the animals that were decorated so that the people know they are driven to the Sacred Site, so no one is to harm them. He also mentioned that the reward is abundant and Hajj is apparent.

Allah gives you this explanation so that you may know that the legislation of these rulings which contain worldly benefits and pushing away harms before they fell are from the proofs that denote the wisdom of Allah and He encompasses everything, whether they are small or big. He has the full-knowledge and nothing is hidden from Him.

{اعْلَمُواْ أَنَّ اللّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللّهَ غَفُورٌ رَّحِيمٌ} [المائدة : ٩٨]

98- O people, know that Allah encompasses everything with His Knowledge and knows the secrets of your actions as well as their public then counts them to reward you for them. Verily, He is Severe in punishment for those who violate His boundaries or insisted to disobey Him. He is the One who forgives the sins of those who repent and obey Him. He is Compassionate with them, therefore, He will not punish them.

{مَّا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ وَاللّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ} [(المائدة : ٩٩]

99- The mission of the Messenger is to deliver the message and not to guide nor to reward. He fulfilled what he should do without doing more, so there is no excuse for you not to obey and whoever disobeys will expose himself to the punishment of Allah.

Those who obey and who disobey are not hidden form Allah and nothing of hearts secrets is hidden from Him. In His Hands are the reward and the punishment and He treats each one with what they deserve.

{قُل لاَّ يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُواْ اللّهَ يَا أُوْلِي الأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ} [المائدة : ١٠٠]

100- O Prophet, say: lawful and prohibited are not equal; good and bad are not equal, and pious and evil are not equal even if you are delighted by the abundance of evil because the little lawful thing is better than the abundant evil. It was reported in the authentic Hadith: "**What is little but sufficient is better than what is abundant and distracts the people.**" So, fear Allah and prefer the good to the evil even if it is little because the praised little amount is better than the disgraced abundant things. And whenever the

evil was abundant, the evil will be more evil, so proceed to what Allah lawfulized for you, O people of preponderant opinions and enlightened views. Believe in them so that you can achieve happiness in the worldly life and in the Hereafter.

{يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُواْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْأَلُواْ عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللّهُ عَنْهَا وَاللّهُ غَفُورٌ حَلِيمٌ} [المائدة : ١٠١]

101- O believers, do not ask about things that are futile because if you know their answers, they will harm you and if you asked about them in the time of revelation, they will appear to you. A wise person does not do something that hurts him. Moreover, Allah pardons your past questions by not putting hardship over you, so do not ask them again. He (Glory be to Him) is frequent in forgiving the sins of His Servants, forbearing, overlooks their sins and does not punish them as soon as they commit them, but explains and respite them until they know their faults and repent of them.

{قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُواْ بِهَا كَافِرِينَ} [المائدة : ١٠٢]

102- A group of people, who were before you, asked their prophets similar questions which they were answered, but later on they became disbelievers because they did not act upon them; therefore, they were perished, such as the people of Thamud when they asked Salih for a she-camel.

{مَا جَعَلَ اللّهُ مِن بَحِيرَةٍ وَلاَ سَآئِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُواْ يَفْتَرُونَ عَلَى اللّهِ الْكَذِبَ وَأَكْثَرُهُمْ لاَ يَعْقِلُونَ} [المائدة : ١٠٣]

103- Allah did not reveal or decree the following things:

Al Bahirah a slit-eared she-camel that used to be offered to idols.

As-Sa`ibah: which they dedicate for their alleged idols, so nothing is borne on their backs.

And Al Wasilah: The she-camel that begets a she-camel for the first time then it is followed by another she-camel without begetting a he-camel in between which were also offered to their idols.

Al Ham: A bull that ruts its female-camels and produce ten times of birth or indefinite number because they exempt it from carrying anything.

All these cases and actions are rejected because they were innovated by the Pre-Islamic Period that were not legislated by Allah, however the disbelievers do this and draw near to Allah by these actions and say: Allah commanded us to do so, but they were liars, and most of them did not know that these claims were not true because they imitated their forefathers and this was the result of their blind imitation.

{وَإِذَا قِيلَ لَهُمْ تَعَالَوْاْ إِلَى مَا أَنزَلَ اللّهُ وَإِلَى الرَّسُولِ قَالُواْ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لاَ يَعْلَمُونَ شَيْئاً وَلاَ يَهْتَدُونَ} [المائدة : ١٠٤]

104- If it is said to the polytheists: come and abide by the rulings that Allah revealed, lawful and prohibitions, and to Messenger Muhammad (peace be upon him) upon whom these rulings were revealed so that you could know the truth and distinct between the lawful and prohibition. However, they would answer: It is enough to follow the actions of our forefathers and do not follow the steps of others because they have full right and on the right track.

However, why they imitate their forefathers without sense or thinking? If the forefathers were ignorant and deviants like them who do not understand the truth and are not guided, so how would they follow them in this case?

{يَا أَيُّهَا الَّذِينَ آمَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لاَ يَضُرُّكُم مَّن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللّهِ مَرْجِعُكُمْ جَمِيعاً فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ} [المائدة : ١٠٥]

105- O believers, save yourselves and reform them by doing good and staying away from sins, and exert your full power and energy and you shall not be harmed by aberrance and corruption if you do what you are commanded and were from the guided ones. Allah does not punish you with the sins of others and your final destination will be to Allah on the Day of Recompense, whether the straying and the guided. He shall inform each person with the type of their actions and retribution whether good or bad.

There is nothing in this Ayah to indicate the permissibility of leaving the command of enjoining good and forbiddance of evil if this is possible. Ibn `Umar (may Allah be pleased with him) said: This Ayah was revealed in regard of a group of people who will come after us if they say something, it shall not be accepted from them.

{يِا أَيُّهَا الَّذِينَ آمَنُواْ شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الأَرْضِ فَأَصَابَتْكُم مُّصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلاَةِ فَيُقْسِمَانِ بِاللّهِ إِنِ ارْتَبْتُمْ لاَ نَشْتَرِي بِهِ ثَمَناً وَلَوْ كَانَ ذَا قُرْبَى وَلاَ نَكْتُمُ شَهَادَةَ اللّهِ إِنَّا إِذاً لَّمِنَ الآثِمِينَ} [المائدة : ١٠٦]

106- O believers: If death approaches one of you and he bequeathed something, it is obligatory on you that two witnesses, who should be just Muslims, testify to the bequest.

The witnesses may be two non-Muslims if you were traveling and death approaches you then you bequeathed to them or made them witnesses over

the bequest. These are two conditions to accept the testimony of non-Muslim: bequest and traveling, and no Muslim was with the bequeather then some heirs accused them with laying and treason in terms of their bequest or the wealth they were entrusted. Lock them after the Salah and ask them. They should make an oath with Allah (Who is Glorified) in all religions and say: We do not make a false oath for taking something from the people or take a right that we deny even if the witnessed for was a near relative, so we do not be partial for him.

We do not conceal the testimony and if we do or distort it, we are disobedient and deserve the punishment.

It seems that making an oath by Allah is for the non-Muslim witnesses, but the Muslim witnesses should not make an oath.

Al Qurtuby reported in his Tafsir on the authority of some people that these three Ayahs are the most problematic Ayahs in the Qur'an: in parsing, meaning, and arbitration! You may look up the details in the specialized books.

{فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْماً فَآخَرَانِ يِقُومَانُ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الأَوْلَيَانِ فَيُقْسِمَانِ بِاللّهِ لَشَهَادَتُنَا أَحَقُّ مِن شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذاً لَّمِنَ الظَّالِمِينَ} [المائدة : ١٠٧]

107- If it appears that the two witnesses who are entitled to save the bequest hide something from the bequest or take something through betrayal and lie, two other heirs representing the deceased may raise a claim to prove that the two witnesses had taken something from the bequest. The heirs should bear witness that their oath is more truthful than the previous witnesses and we did not exceed the limits of truth in this oath. Moreover, we did not oppress anyone and if we did, we would expose ourselves to the wrath and the punishment of Allah.

{ذَلِكَ أَدْنَى أَن يَأْتُواْ بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُواْ أَن تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللّهَ وَاسْمَعُواْ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الْفَاسِقِينَ} [المائدة : ١٠٨]

108- The ruling which We ordained and decreed regarding making the non-Muslim witnesses swear is the best way for the witnesses to deliver their testimony properly for fear of punishment. This is the best action if they fear that their oath is to be rejected after witnessing against the heirs. They should make an oath against their betrayal and lie so that they may be exposed before people and pay a fine. If this takes place, it will be a rebuke for them not to lie again. So, fear Allah, keep away from lie and betrayal, and listen to the advice of your Lord and His Intimidation and obey Him. Verily,

He (Glory be to Him) does not guide those who disobey Him and disobey His Shari`ah because they do not deserve guidance in the first place.

{يَوْمَ يَجْمَعُ اللّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُواْ لاَ عِلْمَ لَنَا إِنَّكَ أَنتَ عَلاَّمُ الْغُيُوبِ} [المائدة : ١٠٩]

109- When Allah gathers the sent prophets on the Day of Recompense, He shall ask them: How did your people answer you in the world when you called them to my obedience and my Shari`ah? They shall say in amaze because of the terrible actions of that Day and out of discipline with the Lord (may He be Glorified and Exalted): We have no knowledge except what You taught us and You are more knowledgeable than we; you know the hidden, but we do not know except what we see.

{إِذْ قَالَ اللّهُ يَا عِيسى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْراً بِإِذْنِي وَتُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْموتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُواْ مِنْهُمْ إِنْ هَـذَا إِلاَّ سِحْرٌ مُّبِينٌ} [المائدة : ١١٠]

110- Allah (may He be Exalted) says: O Servant of Allah and His Messenger Jesus son of Mary, remember My Favor on you from the super miracles that I created you without a father so that you may be a sign for My Creation and Innovation. Another favor I bestowed on your mother to be a proof for her innocence from the guilt that claimed against her.

And I supported you with Gabriel to affirm and support you.

I made you a prophet and a caller for My Religion and made you speak in the cradle. Therefore, you speak to the people in the cradle as you speak to them when you exceeded thirty of age.

Remember My Favor on You when I taught you writing and I gave you wisdom to realize the truth to follow it, put things in their right positions, and to be from the wise people.

I taught the Torah that I revealed to Moses (peace be upon him) and the Bible that I sent down to you as a complement and revival to the Torah.

Moreover, you create birds from clay then blow in them and they fly in the sky by My Permission and My Estimation.

You heal the blind and make them see.

You cure the leper.

You summon the dead to rise from their graves and they respond by Allah's Leave and Will.

You also remember My Favor on you when I prevented the Jews from killing you and you brought the clear signs and miracles that indicate the truthfulness of your prophethood and the truthfulness of what you brought from your Lord. So, the disbelievers among them said: What you have brought is just sorcery and conjuration.

{وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُواْ بِي وَبِرَسُولِي قَالُوَاْ آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ} [المائدة : ١١١]

111- And remember the favor of Allah on you, O Christ, when I inspired the disciples from among your Companions who are the elite of the Children of Israel to believe in Me and in the Prophethood of Jesus son of Mary. They said: We believed and responded and testified that we submitted to Your Command and devoted ourselves to your religion.

{إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَاءِ قَالَ اتَّقُواْ اللّهَ إِن كُنتُم مُّؤْمِنِينَ} [المائدة : ١١٢]

112- From the favors of Allah on you, the news of the Banquet, so, mention what the disciples said to you. Does your Lord respond to you if you ask Him to send down a dining table from the sky?

Jesus (peace be upon him) said to them: Fear Allah and do not ask about this, perhaps it will lead to a great sedition if you are true faithful after I had sent down to you enough miracles.

{قَالُواْ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ} [المائدة : ١١٣]

113- They said: Our question is not for disabling you, but we would like to eat there from, to comfort our hearts by increasing certainty if we see sustenance comes down from sky, and to know for sure that you affirmed our faith in your prophethood and testify that it was a sign from Allah and clear sin for the truthfulness of your prophethood, moreover, we shall inform those who do not attend the banquet.

{قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ} [المائدة : ١١٤]

114- Jesus, son of Mary (peace be upon him) called to Allah in Khushu` (the heart being attuned to the act of worship) and humility after he had seen that the Disciples wanted him to supplicate Allah:

O Allah! send down to us from sky a dining table so that we may take the day in which the banquet was revealed a festival we and those who will come after us would glorify it. It will be a proof to your ability and your respond to my call in order that they believe my words and what I brought to you from my Lord. O Allah, make it a good sustenance and you are the best Provider of Sustenance, for you are the Creator of sustenance and the One Who gives it.

{قَالَ اللّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّي أُعَذِّبُهُ عَذَاباً لاَّ أُعَذِّبُهُ أَحَداً مِّنَ الْعَالَمِينَ} [المائدة : ١١٥]

115- Allah (may He be Exalted) says: I will send down to you a banquet, so whoever denies it after it was sent down to you I would torture him severely because of his disbelief.

Narrations differed in the descent of banquet or not. It was said that disciples feared of torture and stopped asking it therefore, it did not descend.

However, other narrations mentioned the descent of the banquet. As a result, the promise and the warning of Allah was truthful and those who denied that great miracle were deformed as monkeys and pigs.

It was mentioned that the news of the banquet was not mentioned in the Bible, and if the banquet was mentioned there, the Bible would have mentioned it and that festival would have remained until the Day of Recompense. However, there is a story in the bible looks like this from different views which the owner of "Al Zhilal" mentioned.

Most commentators adopt the view that it was truly revealed.

{وَإِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلاَّمُ الْغُيُوبِ} [المائدة : ١١٦]

116- Allah (may He be Exalted) said to Jesus son of Mary on the Day of Recompense as reproach and censure for the Christians: Did you say to the people: Take me and my mother as gods other than Allah?

Jesus answered in glorification to Allah: Glory be to You, You do not have a partner. It is not entitled for me or to anyone to claim this and if I said that, You would have known it before. You know what is in my conscious, how about what I said publically? I do not know the hidden and the public matters of Your Affairs while you know what was in the past and what will be in the future.

{مَا قُلْتُ لَهُمْ إِلاَّ مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُواْ اللّهَ رَبِّي وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيداً مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ} [المائدة : ١١٧]

117- I did not say to the people but what You had commanded me: to direct yourselves to Allah Alone and do not associate anyone with Him in worship because He is my Lord and yours. I was a witness to their conditions: belief and disbelief, and I used to advise them to act according to Your Command. However, when You lifted me to sky, You were the Ever-Preserving, the Watcher over them, and the Well-Acquainted of my message to them and their false claims after my ascension.

{إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ} [المائدة : ١١٨]

118- If you torture them, there will be no objection to Your Judgment because You are the absolute Owner Who controls them as He wants. They are Your Servants, under Your Control, and deserve this because they have disobeyed Your Commands. If You forgive them, it will not be out of disability to torture them, but You are the Ever-Powerful Who is Able to reward and punishment, Who does not reward or punish but out of wisdom.

Verily, You are the One Who does what He wills and nobody can ask You about what You do, but they are.

{قَالَ اللّهُ هَذَا يَوْمُ يَنفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَداً رَّضِيَ اللّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ} [المائدة : ١١٩]

119- Allah (may He be Exalted) says on the Day when He shall gather the messengers: The faith of those who were truthful in their faith in the world

will benefit them today. Their reward shall be high paradises underneath are rivers flow. They will reside there forever, Allah will be pleased with them, and they shall be pleased with these rewards. Nothing is dearer than His Pleasure (Glory be to Him), which is success in the Hereafter.

{لِلّهِ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ} [المائدة : ١٢٠]

120- Everything in heavens, on earth, and everything in between are owned by Allah and under His Control and Dominance. He is Able to do whatever He wants and nothing fails Him, but all things subject to His Will and subjugated by His Command.

Surah Al An`am (1 - 110)

In the name of Allah, the Most Gracious, the Most Merciful

{الْحَمْدُ لِلّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُواْ بِرَبِّهِم يَعْدِلُونَ} [الأنعام : ١]

1- All gratitude and nice praise are for Allah Who created the Heavens and theEearth. This indicates His Full Ability, wide knowledge, and His Greatness in His creation and Administration. He created darkness and light to the benefit of His Servants, day and night. Although the clear signs and the great creatures that are in the universe which indicate the Existence and Oneness of Allah, the disbelievers avoid the truth and associate partners with Allah from His Creatures in worship.

{هُوَ الَّذِي خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ ثُمَّ أَنتُمْ تَمْتَرُونَ} [الأنعام : ٢]

2- He is Allah Who created you from clay then destined for you death and made for you the Day of Recompense which He singled Himself out with the knowledge of its time, so it is hidden from all creatures except He. However, you doubt and deny resurrection without thinking of the ability of the Creator and what He created?

{وَهُوَ اللّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ} [الأنعام : ٣]

3- He is Allah the only worshipped in Heavens and on earth and He is the Disposer in them. Everyone subjects to His Greatness, under His Glory, and knows what you conceal and what you show publicly, either sayings or doings, and knows the good and evil things you do.

{وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلاَّ كَانُواْ عَنْهَا مُعْرِضِينَ} [الأنعام : ٤]

4- Whatever a sign was given to the obstinate polytheists or we give a miracle is to show the Oneness of Allah and affirm the truthfulness of His Messenger, but they refuse it and escape from it.

{فَقَدْ كَذَّبُواْ بِالْحَقِّ لَمَّا جَاءهُمْ فَسَوْفَ يَأْتِيهِمْ أَنبَاء مَا كَانُواْ بِهِ يَسْتَهْزِئُونَ} [الأنعام : ٥]

5- They denied the Qur'an and turned away from it when it came to them part by part and they will see the consequences of their denial and the bad results of their mockery and indifference, then they shall realize that it is the truth from their Lord.

{أَلَمْ يَرَوْاْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا السَّمَاء عَلَيْهِم مِّدْرَاراً وَجَعَلْنَا الأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَنْشَأْنَا مِن بَعْدِهِمْ قَرْناً آخَرِينَ} [الأنعام : ٦]

6- Do not the disbelievers take a lesson from the history of those who anteceded them and see how many nations had been destroyed before them despite the power, wealth, children, long life, prosperity, and civilization as we did not provide you with. Moreover, we showered them with rains, gushed the fountains for them, and rivers were running under their dwellings. Therefore, they were in fertility and Luxury, but they disbelieved and did not thank Allah for the blessing, denied the messengers, mocked at their miracles, and thought that their kingdom will not be removed and claimed to be the strongest, as a result, We destroyed them with the sins they had committed and We did not keep any of them alive. After that, We created another generation after their destruction, so beware to be afflicted as they were afflicted and you are not dearer to Allah than them.

{وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَاباً فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَا إِلاَّ سِحْرٌ مُّبِينٌ} [الأنعام : ٧]

7- They are obstinate disbelievers and if We had sent down to them a book from the sky and they saw it with their own eyes and touched it with their hands, they would have denied these material proofs that prove the revelation of the Book. They say: No doubt this is a clear sorcery and not a real book!

{وَقَالُواْ لَوْلا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكاً لَّقُضِيَ الأمْرُ ثُمَّ لاَ يُنظَرُونَ} [الأنعام : ٨]

8- The disbelievers also said in stubbornness and arrogance: Had it been better than an angel comes down from the sky to tell the people that he is a messenger from Allah! They mean that an angel comes down in his real

image which is not possible. If We had sent an angle as they wished, they would have been destroyed because of the horrid scene they would see in addition to their weakness. They will not be granted respite after sending him down to submit and surrender or repent because death will precede them.

From the other hand, if Allah sends down an angel and they refuse to believe, He will destroy them, therefore, He did not send him down so that they would not deserve punishment.

{وَلَوْ جَعَلْنَاهُ مَلَكاً لَّجَعَلْنَاهُ رَجُلاً وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ} [الأنعام : ٩]

9- If We send to them one of the angels to be a sent prophet or to affirm the message of a sent prophet, We will send him in the image of human being so that he could be understood when he speaks. If he is sent in his original image, it will be impossible to look at him and if he is sent in the image of a human being, they will be confused and say: He is not an angel, he is a human being then claim falsely against his message as they did with other messages.

{وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُم مَّا كَانُواْ بِهِ يَسْتَهْزِئُونَ} [الأنعام : ١٠]

10- Those disbelievers mocked at the messengers who were before you as they mocked at you, as a result, Allah punished them because of their mockery.

{قُلْ سِيرُواْ فِي الأَرْضِ ثُمَّ انظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ} [الأنعام : ١١]

11- O Prophet, say to those deniers and mockers: walk on earth, consider and reflect on the traces, incidents, and stories of the formers and see the bad consequences of the deniers as a result of their disbelief and mockery at their prophets, in addition to the punishment which awaits them.

{قُل لِّمَن مَّا فِي السَّمَاوَاتِ وَالأَرْضِ قُل لِلّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لاَ رَيْبَ فِيهِ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ فَهُمْ لاَ يُؤْمِنُونَ} [الأنعام : ١٢]

12- Remind them saying: to whom belongs the earth and what on it: in creation, dominion, and behaviors? Say to them: If you thought and reflected, your disposition would have admitted the truth and would have realized that the entire universe would be solely for Allah.

Allah (Glory be to Him) decreed on Himself to show mercy to His Servants, do not hasten their punishment, and to accept their repentance out of His

Benevolence and Favor. He shall gather you for a Day in which there is no doubt; this is the Day of Account and the Day of Reward and Punishment. Those loser are the ones who lost themselves on that Day because they mocked at the messages of their Lord in the world. And they are the ones who insist on atheism who refuse to accept the truth, do not believe in the Day of Recompense, and do not fear the evil of that Day.

{وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ} [الأنعام : ١٣]

13- And to Him (Glory be to Him) everything that settled in the Heavens and on earth, by day and night, because all creatures are His Servants , under His Control, and He is the All-Hearing to their sayings and their voices and the All-Knowing of their movements and secrets.

{قُلْ أَغَيْرَ اللّهِ أَتَّخِذُ وَلِيّاً فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ وَهُوَ يُطْعِمُ وَلاَ يُطْعَمُ قُلْ إِنِّيَ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكِينَ} [الأنعام : ١٤]

14- Say to them, O honorable Messenger: I shall not take a god, a supporter, and a helper other than Allah. Glory be to Him, no partner is with Him. He is the Creator of Heavens and the Earth Who provides sustenance but is not given sustenance; He provides sustenance to all creatures without being in need to them.

Say to them: I was commanded by Lord (may He be Glorified and Exalted) to be the first Muslim of this nation, directing to Him and devoting my religion to Him.

It was said to me: Do not be of the polytheists in any religious affair.

{قُلْ إِنِّيَ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ} [الأنعام : ١٥]

15- Say to them in fear and humility to your Lord: I fear if I disobey the commands of my Lord to be torture severely on the Day of Recompense.

The Prophet (peace be upon him) is infallible and will not do this, but it is an admonition and threat for the people to fear the anger and punishment of Allah for those who disbelieve and disobey.

{مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ} [الأنعام : ١٦]

16- Those from whom Allah removed punishment in that horrid Day Allah would bestow mercy on him. This is salvation and success which a person shall gain in the eternal Paradise of Allah.

{وَإِن يَمْسَسْكَ اللّهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدُيرٌ} [الأنعام : ١٧]

17- When your Lord inflicts you with diseases and drowning, none but He is Able to remove it. And when He inflicts you with health and blessings, such as health and richness, none will prevent His Favor. No one is able to withhold His Good from you because He is the All Able for everything, good, evil, harm and benefit.

{وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ} [الأنعام : ١٨]

18- He is the Omnipotent to whom all people subject, the Prevalent to Whom tyrants subject, and the Able to Whom all faces direct. He is the All-Wise in the management of things, the benevolent in estimating it, the most knowledgeable of the secrets of His Servants, and the All-Aware of their conditions.

{قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادةً قُلِ اللّهِ شَهِيدٌ بِيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لأُنذِرَكُم بِهِ وَمَن بَلَغَ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللّهِ آلِهَةً أُخْرَى قُل لاَّ أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِّمَّا تُشْرِكُونَ} [الأنعام : ١٩]

19- If polytheists turned against you and increased their haughtiness and denial of your message, O Prophet of Allah, say to them: What is the greatest certificate and most truthful? Say to them: The greatest and the most truthful is the testimony of Allah because He is most knowledgeable of what I brought to you and He is the One who attest for me with the truth. Allah revealed to me this miraculous Qur'an and He is the One who testifies with the truthfulness of my message to you to warn you as well as the Jinn of His Threat until the Day of Recompense.

O polytheists, do you testify that there are other gods with Allah? say to them: I do not bear witness to that even if you testify because this is wrong and there is no evidence to it.

Say to them, after declaring monotheism and deity to Allah, and teaching them: Allah is one true god, there is no partner nor equal to Him. He has no family nor equivalent for Him and there is no true god but He; with that I bear witness, and I am free of your polytheism and of what you worship.

{الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمُ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ فَهُمْ لاَ يُؤْمِنُونَ} [الأنعام : ٢٠]

20- Verily, those to whom We gave the scriptures from the Jews and the Christians know Prophet Muhammad (peace be upon him) as they know their children. Knowing one's own children is an example to be given for certainty, because they do not doubt that. All messengers gave their nations glad tidings with the coming of the Prophet (peace be upon him), his mission, his conditions, and his nation. Those who lost themselves truly are the

polytheists and the People of the scriptures who did not believe in things that should be believed in. It is well-known because of the glad tidings of all prophets and all nations knew him old time ago.

{وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِباً أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ}

[الأنعام : ٢١]

21- There is nothing more mischievous than those who claimed against Allah and claimed falsely to be a messenger of Allah and those who claim that Allah has a partner, or denied the miracles which Allah sent down to His Messenger, which indicate the truthfulness of his message and said it was part of sorcery or denied the Qur'an and said it was human speech. The oppressors from the inventors and the liars will not be successful and their laying and falsehood will show up to the whole world and the gates of Hell will be opened on the Day of Recompense.

{وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ أَيْنَ شُرَكَآؤُكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ}

[الأنعام : ٢٢]

22- We shall gather the disbelievers and their deities jointly on the Day of Recompense and shall ask them publicly: Where that idols you used to worship and claimed to be gods along with Allah?

{ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ} [الأنعام : ٢٣]

23- When they saw the bad consequences of their actions, they have to answer the tests, they offered their excuse and denied their polytheism by saying: By Allah, we did not associate any partner with You! They said that after they had seen that none, but the people of monotheism will enter Paradise. Thereby, they denied what they used to do in the world.

Verily, the Day of Recompense is long and it includes many cases, and this is one of them.

{انظُرْ كَيْفَ كَذَبُواْ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ} [الأنعام : ٢٤]

24- See how did they lie to themselves by their false excuse and freeing themselves of polytheism when the idols they used to worship were removed and did not suffice them anything before Allah, neither in the world nor in the Hereafter. They used to seek their intercession, but on that day all these allegations have fallen. Moreover, they were a curse and a torment against them.

{وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْراً وَإِن يَرَوْاْ كُلَّ آيَةٍ لاَّ يُؤْمِنُواْ بِهَا حَتَّى إِذَا جَآؤُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُواْ إِنْ هَذَا إِلاَّ أَسَاطِيرُ الأَوَّلِينَ} [الأنعام : ٢٥]

25- There are some polytheists who come and listen to your recitation, but without a conscious mind nor a heedful heart because we made a cover over their hearts in order not to understand the Qur'an and we made deafness in their ears because of their ignorance of the status of the Prophet (peace be upon him) and their turning away from the message and its greatness. If they witness miracles and signs that indicate the truthfulness of the Prophet (peace be upon him), they do not believe in them because of their stubbornness and imitation to their fathers ignorantly even if they come to you to dispute with you about the truth, your rivals would say: The Qur'an which you came with is narrations, stories, and vanities which no one can depend on. They are taken from the books of the formers.

{وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِن يُهْلِكُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ} [الأنعام : ٢٦]

26- Those infidels forbid the people to listen to the Messenger of Allah (peace be upon him) and his followers and keep away from him in confirmation to their forbiddance and to show up their disinclination to him. They will not harm anyone by this action, but themselves because they committed sins and prevented them of faith and the curse and bad consequences were returned on them.

Ibn `Abbas (may Allah be pleased with them) narrated that the Ayah was revealed in regard of Abu Talib who used to prevent the polytheists to harm Muhammad (peace be upon him).

{وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يَا لَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ} [الأنعام : ٢٧]

27- And if you look at them while watching the Hell Fire and the kinds of torment and horrors, they say after they had known their sins and final destination: We wish we go back to worldly life in order not to say deny the Qur'an nor to say it is tales of the ancients, but to believe in and do righteously as our Lord wants.

{بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ} [الأنعام : ٢٨]

28- The matter is not as they claimed (returning to the worldly life to believe in the Ayahs and faith) but they said that for fear of torment. It became apparent to them what they used to conceal of denying the Day of Recompense and not to believe in Hell and Reckoning. or the meaning is: what they used to conceal of believing in the truthfulness of the Messenger, but they used to conceal it from their followers out of their ignorance, stubbornness, and to maintain leadership. And if they had returned to the worldly life, they would have repeat their disbelief, denial and stubbornness because they are liars in their sayings: "Then we would not deny the Ayat (proofs, evidence, verses, lessons, revelations, etc..) of our Lord, and we would be of the believers! " [Al Surat An`am: 27].

{وَقَالُواْ إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ} [الأنعام : ٢٩]

29- The denying disbelievers said: Verily, the life they hope to live is the one which they lived and there is no resurrection after death.

{وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُواْ بَلَى وَرَبِّنَا قَالَ فَذُوقُواْ العَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ} [الأنعام : ٣٠]

30- If you look at them and were brought before Allah for reckoning, He will say to them: Are not resurrection and torment right ; they are not falsehood as you claimed? Then they will say in disgrace, defeat, distress and fear: By Allah, it is true. This is one of many situations which will take place on the Day of Recompense. Their Lord said to them: Today, you shall taste the torment that you used to deny.

{قَدْ خَسِرَ الَّذِينَ كَذَّبُواْ بِلِقَاء اللّهِ حَتَّى إِذَا جَاءتْهُمُ السَّاعَةُ بَغْتَةً قَالُواْ يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلاَ سَاء مَا يَزِرُونَ} [الأنعام : ٣١]

31- Verily, they have lost themselves. They are the people who denied the Day of Reckoning, lost, and regretted when the Day of Recompense came to them suddenly, they said, after their bad actions: How bad is our regret for our negligence and the righteous actions they left in the world while they bear their sins over their backs; verily, how bad and heavy the sins they bear on their backs.

{وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ}
[الأنعام : ٣٢]

32- The worldly life -in most cases- is just joy and play in terms of no benefit gained. So, a wise person should not busy himself with vanity and arrogance because it is evanescent, and of small benefit. The Hereafter and its reward, bliss, eternity, and pleasure from Allah is better and greater than this small benefit for those who keep away from disbelief and stubbornness and open their hearts for truth and faith; do not you understand to stay away from the things that Allah prohibited and proceed to the things which He exhorted you to because they contain benefit for you in the world and in the Hereafter?

{قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لاَ يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللّهِ يَجْحَدُونَ} [الأنعام : ٣٣]

33- We know the distress and sorrow that befall you because of your people's disagreement to you and their denial to you. They do not accuse you, in person, of lying because enmity is not personal between you and them but they are oppressors and aggressive because they disbelieve in the signs of Allah that are revealed to you.

The Ayah was revealed in Abu Jahl who said to the Messenger of Allah (peace be upon him): We do not deny you but we deny what you came with.

{وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَاهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَاتِ اللّهِ وَلَقدْ جَاءكَ مِن نَّبَإِ الْمُرْسَلِينَ} [الأنعام : ٣٤]

34- You are not the first messenger whose people deny his message. There were messengers before you whose people denied them, but they observed patience, hold firm, and delivered the messages of their Lord, and were harmed because of this until Our victory which We promised came to them. Verily, no one can abolish the decree of Allah by providing victory of His Prophets over their enemies. You know of their news how they were given victory by His Support and Power. So, follow them and observe patience as the Prophets of patience observed. Verily, you have a good example in them until the promised victory of Allah comes to you.

{وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقاً فِي الأَرْضِ أَوْ سُلَّماً فِي السَّمَاء فَتَأْتِيَهُم بِآيَةٍ وَلَوْ شَاء اللّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلاَ تَكُونَنَّ مِنَ الْجَاهِلِينَ} [الأنعام : ٣٥]

35- If it is difficult for you that you see them turn away from you and their disobedience to the Qur'an, if are able to follow a tunnel or to mount stairs in the sky to get them an Ayahs better than the signs We sent so that they could believe, do that. The Messenger of Allah (peace be upon him) was keen that the people follow him and if Allah wills, He shall gather them on guidance and faith, but they do not love that and do not want to hear your words nor they want to proceed to goodness, so do not be keen to draw them to Islam , do not fear in the time of patience, and do not be from the ignorant.

{إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ} [الأنعام : ٣٦]

36- Only those who listen to you and understand what you are saying respond you. As for the ignorant disbelievers whose hearts are dead, Allah shall resurrect them from their graves to the place of gathering to be present before Allah and torture them for their actions.

{وَقَالُواْ لَوْلاَ نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللّهَ قَادِرٌ عَلَى أَن يُنَزِّلٍ آيَةً وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ} [الأنعام : ٣٧]

37- The polytheists said in stubbornness and error without believing in the signs which the Messenger (peace be upon him) came with: would you send down a miraculous sign to be a proof to his prophethood?

O Prophet of Allah, tell them: Verily, Allah is All Able to send down a miraculous Ayah as He had sent it down to prophets before. Nothing fails Him because He is the Creator of the universe, but most people do not know the reasons of respite and delay. If Allah had sent it down as they wished, but did not believe in them, Allah would have punished them as He did in the previous nations. "And We sent not the signs except to warn, and to make them afraid (of destruction)." [Surat Al Isra' : 59].

{وَمَا مِن دَآبَّةٍ فِي الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُم مَّا فَرَّطْنَا فِي الكِتَابِ مِن شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ} [الأنعام : ٣٨]

38- There is no living organism on earth or a flying bird in the air but were created like you in their conditions, sustenance, and control. We did not leave anything for chance. Everything is registered and preserved in a book at Allah, which is Al Lawh Al Mahfuzh (the Preserved Tablet). All creatures are gathered before Allah on the Day of Recompense to the extent that Allah judges between bald sheep and horned sheep then He says: Be dust.

The last statement is from the saying of Abu Hurayrah (may Allah be pleased with him) in short in his commentary on this Ayah. [Reported by Al Hakim who graded it as authentic].

{وَالَّذِينَ كَذَّبُواْ بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَإِ اللّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُّسْتَقِيمٍ} [الأنعام : ٣٩]

39- The disbelievers who deny the Qur'an and all the clear proofs are like them in their lack of knowledge and understanding. They are like the deaf who do not hear and the dumb who do not speak while they are in deep darkness. They do not hear the Ayahs carefully and are not able to declare the truth because of their blind imitation and contradiction to the sound mind and intellect. They will remain in the darkness of disbelief, ignorance, and stubbornness. He (Glory be to Him) controls His Creation, so whom He finds ready for disbelief and error, He misleads him and whom He finds ready for goodness and ability for accepting the truth and refusing of faith, He guides him to the Straight Path.

{قُلْ أَرَأَيْتُكُم إِنْ أَتَاكُمْ عَذَابُ اللّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ} [الأنعام : ٤٠]

40- O generous prophet, tell the disbeliever: Have you considered if a torment comes to you from Allah in worldly life because of your disbelief and your bad deeds, or the Hour with its terrible horrors, its accounts, and torment come to you; whom will you invoke to remove this distress? You shall only invoke Allah because nobody is able to remove it but He. If you are truthful in taking idols as deities, tell me whom you will invoke when the torment comes to you: Allah, or idols?

{بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاء وَتَنسَوْنَ مَا تُشْرِكُونَ} [الأنعام : ٤١]

41 - You shall invoke Allah, the Lord of all the Worlds in the time of need and hardships and you will not invoke anyone but Him. He shall remove the hardship from you and remove the distress if He wills. You shall abandon the idols which you used to associate with Allah in worship and do not leave it on the day of your hardship.

{وَلَقَدْ أَرْسَلنَا إِلَى أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاء وَالضَّرَّاء لَعَلَّهُمْ يَتَضَرَّعُونَ} [الأنعام : ٤٢]

42 - We have sent messengers to many nations before you but they denied them, so we punished them with drought, constraining, diseases, pains, and death in order to beseech, supplicate, and repent to me of their sins.

{فَلَوْلا إِذْ جَاءهُمْ بَأْسُنَا تَضَرَّعُواْ وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُواْ يَعْمَلُونَ} [الأنعام : ٤٣]

43 - Would they humble themselves and beseech to us when Our Affliction befalls them? However, they refused and remained on their stubbornness, their obduracy, and their solid minds. They continued what they used to do and Satan decorated for them that what happened to them was not because of what they used to do of disbelief and sins.

{فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُواْ بِمَا أُوتُواْ أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ} [الأنعام : ٤٤]

44 - However, when they turned away from what We remind them, forgot what they have been reminded, disagreed what they were commanded by their messengers, and busied themselves in sins, they deserved punishment and it was the time for punishment. Therefore, We gave them what they like of the world and we made them in favors and prosperity instead of hardship and distress to deceive them and lure them. When they are pleased with the money and sustenance we give them and did not thank Allah for them, so We punished them suddenly while they are heedless. They were in the peek of joy so that the punishment would be harsher to leave them in despair of salvation and mercy, humble and submissive, and confused and depressed.

{فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُواْ وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ} [الأنعام : ٤٥]

45 - They were given what they want of the world then they were taken because of what they used to do. As a result, they were punished severely to the last one of them and none of them was rescued. Praise be to Allah, the Lord of all the Worlds Who annihilated them and saved the people of their evils, oppressions and their deviant ideas. A Muslim praises Allah for stopping the evil of the wrongdoers.

{قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُم مَّنْ إِلَـهٌ غَيْرُ اللّهِ يَأْتِيكُم بِهِ انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ} [الأنعام : ٤٦]

46 - O Prophet, say to the denying polytheists: have you seen if Allah takes away your hearing and left you deaf, takes away your sights and leaves you blind, and covers your hearts and leave you without knowing anything of worldly matters. He is the One who creates the world and is Able to take it

away of you, so which god (other than Him) can provide you with it? See how we explain the proofs to them and repeat them to give them a chance to believe, but they turn away and deny them.

{قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الظَّالِمُونَ} [الأنعام : ٤٧]

47 - Tell them reminding for the last time before no advise nor reminding benefit them: Have you seen if the torment of Allah befalls you suddenly without warning and took away your breath while you see it day and night, and you have no ability to save yourselves because it surrounds you from all sides; do not destruction and punishment befall the wrongdoers who are like you?

{وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلاَّ مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ} [الأنعام : ٤٨]

48- The goal behind sending the messengers to the people is to give them good news and great reward for those who obey Him and warn them of the punishment for those who disobey and deny. So, those who believe in what the messengers came with and did righteously according to the Shari`ah will have security on the Day of Recompense when the denying disbelievers fear, moreover, they shall not suffer anxiety and grief as it hits them.

{وَالَّذِينَ كَذَّبُواْ بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُواْ يَفْسُقُونَ} [الأنعام : ٤٩]

49 - And those who deny the Ayahs and the miracles which the messengers delivered to their people either for glad tiding or for warning will have their share of torment because of their rebellion to the obedience of Allah and His Messengers.

{قُل لاَّ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ اللّهِ وَلا أَعْلَمُ الْغَيْبَ وَلا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَيَّ قُلْ هَلْ يَسْتَوِي الأَعْمَى وَالْبَصِيرُ أَفَلاَ تَتَفَكَّرُونَ} [الأنعام : ٥٠]

50 - O Prophet, tell the polytheists from your people that you do not own the treasures of your Lord and I cannot dispose in them as I like nor I can provide sustenance for you. Moreover, I cannot say that I know the Unseen to tell you of what is hidden from you and I do not know anything of the Unseen except what Allah reveals to me. I do not claim to be an angle but I am human whom Allah honored me by giving me the revelation to be a

Warner to you. I cannot avoid the revelation of Allah because everything I do is by His Guidance.

Say to them: Does the straying person who does not know how to walk differ from the guided one who walks in the Straight Path and knows the truth? They are not equal; do not you understand that to go back to the truth?

{وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُواْ إِلَى رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلاَ شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ} [الأنعام : ٥١]

51- Warn and admonish by this Qur'an those who believe in the Day of Recompense those who the reckoning of their Lord seek His Reward, and fear His Punishment. They do not have a guide or a support to help them except Allah so that they may fear their Lord by this admonition.

{وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ} [الأنعام : ٥٢]

52 - Do not dismiss the believers who worship their Lord, remember Him, and ask Him day and night away from you because they seek the pleasure of Allah in complete sincerity and without showing off nor ostentation, . Moreover, you should draw them near you and sit with them because you are not entitled to reckon them or to count their sustenance. Likewise, they will not be reckoned for you and if you keep them away, you have exceeded the proper limits of truth.

The meaning is: not to expel them. It is a lesson for Muslims not to do so.

{وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولواْ أَهَؤُلاء مَنَّ اللّهُ عَلَيْهِم مِّن بَيْنِنَا أَلَيْسَ اللّهُ بِأَعْلَمَ بِالشَّاكِرِينَ} [الأنعام : ٥٣]

53 - And thus we try the people with one another, the poor with the rich and vice versa, the noble with the lower and vice versa in order that the haughty polytheists say about the Companions of Muhammad (peace be upon him), who, most of them, were weak and slaves in the beginning of the mission: Are they the ones whom Allah guided to faith? Are they the best among us? Are we followers for them while they are the slaves and the poor and we are the leaders and the rich? Kick them out, perhaps if you kick them out, we shall follow you.

Is not Allah acquainted with their conditions and consciousness, therefore guided them to the truth? Is not Allah acquainted with those who thank Him for the blessing of faith and He accepted them?

{وَإِذَا جَاءكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلاَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءاً بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ} [الأنعام : ٥٤]

54 - If the pious believers came to you, give them glad tiding with peace and safety from Allah. Allah (Glory be to Him) decreed on himself, out of benevolence, that those who commit a sin is an ignorant then ask for forgiveness and repent to Allah, abandoned it, and made up his mind not to repeat it Allah forgives and bestows wide mercy on him.

{وَكَذَلِكَ نفَصِّلُ الآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ} [الأنعام : ٥٥]

55 - Thus, we explain the proofs to show the description of the obedient and the disobedient so that you, O Prophet, could figure out the way which people used to do with the past messengers to deal with them with what is suitable.

{قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللّهِ قُل لاَّ أَتَّبِعُ أَهْوَاءكُمْ قَدْ ضَلَلْتُ إِذاً وَمَا أَنَاْ مِنَ الْمُهْتَدِينَ} [الأنعام : ٥٦]

56 - Tell those who insist on polytheism because of their corrupted desires: I was prevented to worship the alleged gods that do not hear nor speak and do not harm nor benefit. And say to them: I do not follow your aberrant desires and your false ideas. If you do this, you will be aberrant and away from the truth.

{قُلْ إِنِّي عَلَى بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ إِنِ الْحُكْمُ إِلاَّ لِلّهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ} [الأنعام : ٥٧]

57 - Tell polytheists also: I have a clear proof from Allah which He revealed to you while you lied and associated others with Him in worship. Now, I do not have the torment that you used to haste to fall on you. The Messenger of Allah (peace be upon him) used to frighten them, telling them that Allah will punish them if they lie and disobey. Verily, hasting or delaying the judgment belong to Allah Alone who may inflict you with it now or delay it for a while. He is Wise in His Judgment and has the true judgment for He is the best judge.

{قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللّهُ أَعْلَمُ بِالظَّالِمِينَ} [الأنعام : ٥٨]

58 - Tell them: If the torment that you haste is in my hand, the matter will have ended while ago and the destruction would have fallen on you. I will not give respite while denying me and mocking at what I came with. Allah is Well-Acquainted with polytheists, their conditions, and with what they deserve of rushing or delaying the torment, therefore, their final end was not made in my hand.

{وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِي ظُلُمَاتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِي كِتَابٍ مُّبِينٍ} [الأنعام : ٥٩]

59 - Only Allah has the treasures of the Unseen, so no one knows it but Him; including the torment that you haste. So, I do not know whether it will take place or not and if it will befall, when that will happen? Allah (Glory be to Him) knows everything that is going on earth, in land and sea, and knows the number of the fallen leaves and the leaves remain on trees. There is nothing but He knows its movements and conditions. There is no grain inside the earth, no matter if it is far and dark, inanimate, plant, animal, or anything but it is recorded in the knowledge of Allah and on Al Lawh-ul-Mahfuzh (the Preserved Tablet).

{وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ} [الأنعام : ٦٠]

60 - He is Allah Who takes away souls if you sleep at night and knows what you have done in daytime then wakes you up after your sleep to live your fixed time life in full then you die and stand up before Allah for reckoning. He shall tell you of your actions in these days and nights and reward you for them, either good or bad.

{وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّىَ إِذَا جَاء أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ} [الأنعام : ٦١]

61 - He is the Omnipotent and the Supremely to Whom everything subjects to His Greatness. Nothing disables Him and nothing prevents Him from what He wants to do with His Servants. Moreover, He sends angels to you to count your deeds, good and evil, until the moment of death comes to you. Angels

who help the Angel of Death take away their lives and they do not neglect, so they take their souls to their final destination, whether in high place in Paradise or in Hell.

{ثُمَّ رُدُّواْ إِلَى اللّهِ مَوْلاَهُمُ الْحَقِّ أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ} [الأنعام : ٦٢]

62 - Then worshippers shall be returned after the resurrection and gathering to the place of showing and questioning in order that their Lord and the One who owns the Day of Recompense to judge and reward them for their actions with justice. He can judge between His Creatures on that Day, for if He reckons, His Reckoning will be fast. He shall reckon all the people by Himself without seeking help of others fast and shortly despite their plenty actions.

{قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعاً وَخُفْيَةً لَّئِنْ أَنجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ} [الأنعام : ٦٣]

63 - Tell them: who can save you of hardships and horrors that befall you during your sea journeys in which waves surround you from all sides and draught throw you in the middle of the sea or in deserts or in high mountains bottomless valleys, or natural incidents take place by divine decree made the earth quakes, volcanoes burst, and tornados seethe or diseases attack you without finding a cure. So, they resort to Him and seek His Help secretly and publicly, by heart and tongue, sincere to Him and do not supplicate but Him and you say: If He saved us from this distress, we would be thankful to His Great Favors and fulfilled their due rights as should be.

{قُلِ اللّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ} [الأنعام : ٦٤]

64 - Tell them: Allah can rescue you from these distresses and more then you associate others with Him in worship and do not keep your promises.

{قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَاباً مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ} [الأنعام : ٦٥]

65 - Say to them: Verily, Allah is Able to afflict you and throw you in destruction and on torturing you after you go back to polytheism -He saved you from the distress and hardship that befell you- with a torment from above, such as the shriek, stones, wind, and flood or from underneath, such as earthquake and collapse or with another types of penalties. He may cause confusion to you through the different desires and afflict some of you one

other by torment and killing. Behold! how do we advise, warn, explain, repeat things for them, and vary them with different styles so that they may understand, reflect, and realize what they are asked to do.

{وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ} [الأنعام : ٦٦]

66 - The polytheists from your people denied the Qur'an while it is the truthful book which contains no doubt. Say to them: I am not a watcher over you nor I am going to compel you to accept Islam by, but I am a Messenger who conveys the message, so those who want to believe, let them believe and who wants to disbelieve, let him disbelieve and the consequence of the wrongdoer will be against himself.

{لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ} [الأنعام : ٦٧]

67 - For every news there is a reality that ends to even after a while, including your torment, then you can distinguish the truth from falsehood and truth from laying, sooner in worldly life, or later in the Hereafter and you shall know that in both cases.

{وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُواْ فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ} [الأنعام : ٦٨]

68 - If you see polytheists speak about the Qur'an by denial and mockery, abandon them and do not sit with them until they speak about something else and when Satan makes you forget then you remembered, do not sit after that with the people who exceeded the truth with denying and stubbornness.

Some scholars said that the Ayah was abrogated with the Ayah of As-Sayf (Surat At-Tawbah: 29).

{وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَلَكِن ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ} [الأنعام : ٦٩]

69 - There is no sin on the believers who keep away from their gatherings if polytheists speak about that but they should remind them to stop that out of shyness or undesirability of harming them.

{وَذَرِ الَّذِينَ اتَّخَذُواْ دِينَهُمْ لَعِباً وَلَهْواً وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ اللّهِ وَلِيٌّ وَلاَ شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لاَّ

يُؤْخَذْ مِنْهَا أُوْلَئِكَ الَّذِينَ أُبْسِلُواْ بِمَا كَسَبُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْفُرُونَ} [الأنعام : ٧٠]

70 - Leave the disbelievers whom were forced to embrace Islam, but they mocked at, spoiled, did not care about it, and were deceived with the delights of the world, such as pleasures and children until they denied the resurrection. So, remind with the Qur'an and warn the people against Allah's indignation and torment so that no soul should be locked or reckoned because of its evil actions. It has no supporter or someone near to intercede for it on the Day of Recompense because then the whole matter will be for Allah Alone.

If such a soul had exerted everything it can do and sacrificed, it would not have deprived. Those are the people who took their religion as fun and joy and as a result they were reckoned for their evil deeds, deprived of the reward, and were turned over to torment. They shall drink of a very hot water that cuts their bowels and a great fire burns their bodies and hearts as a retribution for their disbelief and rejecting the messengers.

{قُلْ أَنَدْعُو مِن دُونِ اللّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَىَ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ} [الأنعام : ٧١]

71 - Say to polytheists: shall we abandon the worship of Allah Alone and worship inanimate idols that do understand, benefit nor harm and go back to atheism and error after Allah had guided us to Islam, showed us the way of faith, and the truth. In that case, we will be as a person who was in a group then kept away from them and followed another deviant way like a person who is haunted by Jinn in the desert while his Companions call upon him to go back to the Straight Path and refuses to follow to follows it and chooses error.

Say to those disbelievers: Verily, the guidance of Allah which He gave us is Islam. It is the Straight Path and the true religion of Allah. He commanded us to be devout to Him in worship without associating anyone in worship with Him.

{وَأَنْ أَقِيمُواْ الصَّلاةَ وَاتَّقُوهُ وَهُوَ الَّذِيَ إِلَيْهِ تُحْشَرُونَ} [الأنعام : ٧٢]

72 - They were commanded to keep to Salah , fear Allah in all their conditions, and keep away from disobeying Him because He is the One to whom you shall be gathered on the Day of Recompense to reckon you for your actions.

{وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّوَرِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ} [الأنعام : ٧٣]

73 - He is the One who created the heavens and the earth and showed creativity in making them in a perfect manner, with right and justice and not out of vain. The Day of Recompense and the matters which will take place therein shall exist by one word "Be" such as giving birth to the dead for reckoning. His words are true and realistic and His Promise will be without doubt. To Him is the dominion on the Day when the Horn is blown so that the people could stand and gather in the Gathering Place. No one will claim to have the upper hand on the Day of Recompense but He. He is the Well-Acquainted with the present and the absent and far and near. Moreover, He is Wise in everything that He does and an expert of every hidden and public.

{وَإِذْ قَالَ إِبْرَاهِيمُ لأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَاماً آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلاَلٍ مُّبِينٍ} [الأنعام : ٧٤]

74 - And remember the saying of Allah's Prophet Abraham when he said to his father Azar: Do you make these idols deities to worship them beside Allah? I see that you and the People who follow you in clear error, away from the truth, amaze and ignorance.

{وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ} [الأنعام : ٧٥]

75 - And thus, We had provided Abraham with the ability to see the dominion of Allah over the heavens and the earth so that he could know the ability, the greatness, and oneness of the Lord in His Creation and dominance and to be from the well-established people of knowledge and faith for sure.

{فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَباً قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لا أُحِبُّ الآفِلِينَ} [الأنعام : ٧٦]

76 - Abraham challenged his people and wanted to show them their mistake and ignorance as well as the error of worshipping idols and stars after explaining the incorrectness of worshipping idols. And in the afternoon when the darkness of the night began to fall, he saw a bright star goes up. He said to his people: this is my Lord in your false claims. But when it went away, he

said: I do not like masters who change from case to case, whereas the Lord does not set or go away.

{فَلَمَّا رَأَى الْقَمَرَ بَازِغاً قَالَ هَـذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لأكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ} [الأنعام : ٧٧]

77 - When He saw the moon coming up to break darkness and spreading its light, he said: this is my Lord in your claims. However, when it went away like all planets, he said: if my Lord does not show me the truth, I will be lost forever like those who went astray who worship what does not understand.

{فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَـذَا رَبِّي هَـذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ} [الأنعام : ٧٨]

78 - When he saw the sun shining after it had removed the darkness of the night since its rising, he said: this is my Lord in your claim because it is bigger than planets and the moon. However, when it sets, he said: O people, these planets and stars are not gods because they show up and disappear then goes back to the first condition, so they are destined and subject like other planets because they cannot do anything for themselves and I do not worship them and I free myself from the guilt of worshiping other than Allah.

{إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفاً وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ} [الأنعام : ٧٩]

79 - I directed my worship and devoted my religion to the One Who created the heavens and the earth, including the planets, the living, plants, inanimate, and seas. I did not associate anyone with Him, but I devoted myself to Him purely and I am not one of polytheists either in sayings or actions.

{وَحَآجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّي فِي اللّهِ وَقَدْ هَدَانِ وَلاَ أَخَافُ مَا تُشْرِكُونَ بِهِ إِلاَّ أَن يَشَاءَ رَبِّي شَيْئاً وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْماً أَفَلاَ تَتَذَكَّرُونَ} [الأنعام : ٨٠]

80 - And his people argued with him in the matter of monotheism and disputed with him in worshipping Allah without idols. He said to them: Do you argue with me about Allah while He guided me to the truth and pure monotheism? I do not fear these idols which you worship and you believe they harm those who mock at them. They are inanimate stone which you made by your hands. If something from Allah's Mercy hits me, it will be by His Estimation and it has nothing to do with your idols. Verily, Allah has encompassed, by His Knowledge, all creatures, so nothing is hidden from

Him. Do not you think and consider what I said to you to leave the worship of the false gods and direct to Allah, the One, in your worship, supplication, your fear and hope, and in happiness and misfortune.

{وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَاناً فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالأَمْنِ إِن كُنتُمْ تَعْلَمُونَ} [الأنعام : ٨١]

81 - And how come I fear your idols which are made of stones while they do not hear nor speak, and do not know anything of your worship. You do not fear associating others with Allah in worship although He is the Creator of heavens, earth and in between. Be careful because your worship to these idols has no basis where Allah did not reveal a proof to that; the matter of worship is left for Allah Alone and it is not permissible for a person to legislate something of it.

So, which side is right: those who worship that does not harm nor benefit or the one who worship the One in whose hand is harm and benefit? which of the two deserves security and will be safe from the torment Allah; could you tell me that if you are from the people of knowledge.

{الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ أُوْلَئِكَ لَهُمُ الأَمْنُ وَهُم مُّهْتَدُونَ} [الأنعام : ٨٢]

82- Those who believe truly and did not stain their belief with polytheism are the ones who will be secure from the torment of Allah on the Day of Recompense and they are the guided to the sound faith. As for the other people, they are in error as those who claimed faith while taking idols as intercessors to Allah. To complete your faith in Allah, you should avoid this.

{وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاء إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ} [الأنعام : ٨٣]

83- The proofs which Abraham used against his people, such as the corruption of their belief and the validity of Allah's Lordship is what Allah confirmed. We raise the status of whom We want to grant them knowledge, wisdom, and success. Verily, Allah is Wise in what He does and ordains, and All-Knowing of those who deserve guidance and error and of those whom He raise or lower their degrees.

{وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحاً هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ} [الأنعام : ٨٤]

84 - We granted Abraham after he had grown old and his wife Sara became barren Isaac, and his son Jacob so that his eyes may rejoice of his successors where both of them are pious, guided, and a prophet. We sent Noah before Abraham and made him a prophet too. We endowed him a good offspring because all people are his descendents. All prophets from the offspring of Abraham, including David, Solomon, Job, Joseph, Moses, and Aaron, and so we rewarded them the best as We rewarded their grandfather Abraham and raised their degrees.

{وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ} [الأنعام : ٨٥]

85 - And from his offspring Zechariah, his son John the Baptist, and the Christ; all of them are guided, pious, and honorable prophets.

{وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطاً وَكُلاًّ فضَّلْنَا عَلَى الْعَالَمِينَ} [الأنعام : ٨٦]

86 - Ishmael, Elisha, Jonah, and Lot, the nephew of Abraham, who was included in the offspring of Abraham. We honored each one of them with prophethood over the entire world at their times.

{وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ} [الأنعام : ٨٧]

87 - Of those people who were guided are some of their fathers, offspring, and their brethren where We chose and guided them to the StraightPpath and be firm on the obedience of Allah.

{ذَلِكَ هُدَى اللّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُم مَّا كَانُواْ يَعْمَلُونَ} [الأنعام : ٨٨]

88 - This is Allah's guidance which He directs to whomever He wants of His Guidance of those who are ready and can accept this, and increased their success. If they deviate and associated someone with Allah, the reward of their pious actions will be void even if they are people of honor and excellence.

{أُوْلَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَؤُلاء فَقَدْ وَكَّلْنَا بِهَا قَوْماً لَّيْسُواْ بِهَا بِكَافِرِينَ} [الأنعام : ٨٩]

89 - Those are the prophets upon whom We bestowed favor by sending down the Book and granted them the knowledge of the essence of things, the ability to understand it, and judging them with truth and justice. Moreover, we gave them prophethood to teach the people, and explain the Straight Path to them in their worldly and Hereafter affairs. If polytheists deny prophethood, We guided other people to believe in it and maintain its rights, moreover they defend it with their lives.

{أُوْلَئِكَ الَّذِينَ هَدَى اللّهُ فَبِهُدَاهُمُ اقْتَدِهْ قُل لاَّ أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِنْ هُوَ إِلاَّ ذِكْرَى لِلْعَالَمِينَ} [الأنعام : ٩٠]

90 - Those mentioned prophets are the one whom We guided to the truth, so follow their track in terms of faith and monotheism.

Tell them that you do not take fees for conveying the message, you only remind the people and guide them to the way of truth, explaining guidance and faith, and warning against atheism and error.

{وَمَا قَدَرُواْ اللّهَ حَقَّ قَدْرِهِ إِذْ قَالُواْ مَا أَنزَلَ اللّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى نُوراً وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيراً وَعُلِّمْتُم مَّا لَمْ تَعْلَمُواْ أَنتُمْ وَلاَ آبَاؤُكُمْ قُلِ اللّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ} [الأنعام : ٩١]

91 - They did not revere Allah as should nor they knew Him truly when they denied the Divine Books, and denied the messengers, and denied the revelation that came from Allah. Say to those denying polytheists or the Jews: why do you deny the revelation of Muhammad (peace be upon him) and believe in the Torah that was revealed to Moses so that it could be guidance to the people in their lives and to the truth despite you convey some texts and paragraphs and put them in papers after you distort them and hide many information. Moreover, you say to the people that this is the revealed book of Allah?

The news, the stories, and the Ayahs were narrated to you in the Qur'an of which you and your fathers have knowledge. Tell them that Allah is the One who sent down these books, including the Glorious Qur'an then let them in their error.

{وَهَـذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ} [الأنعام : ٩٢]

92 - We sent down the Qur'an in which there is no doubt, it is full of benefits: truth, guidance, wisdom, and confirming the previous revealed scriptures, such as the Torah, to warn with it the people of Makkah and those who around them in the east and the west.

Those who believe in Allah and the Last Day, including the reward and punishment which will take place therein, believe in the Qur'an that was revealed to you, O prophet and they maintain their ordained Salah because it is a pillar of Islam.

{وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِباً أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنَزلَ اللّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلآئِكَةُ بَاسِطُواْ أَيْدِيهِمْ أَخْرِجُواْ أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ} [الأنعام : ٩٣]

93 - There is no injustice more than those who claim an associate falsely with Allah in worship, such as an idol or something else, or those who claim prophethood falsely although it was not revealed to him, or than those who said that He will bring a book like the Qur'an in its explanation or its miraculousness. If you behold and see the unbelievers in the agonies of death and the angels of death spread their hands to beat them and agony covers their faces and buttocks and their souls are hung with their bodies and do not want to come out because they give glad tiding of torment and humiliation. They say to them: Take yourselves unwillingly because today you shall be punished with the humiliated and mean torment as a retribution for your lie against Allah and His Messenger, for your stubbornness, and refusal to follow the truth and turning away from what was revealed to you.

{وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاء ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاء لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ} [الأنعام : ٩٤]

94 - You came to your Lord individually for reckoning without Helpers nor idols, but you stood naked in the GatheringPplace. You left everything behind: money, children, and blessings that took you away from the Hereafter and did not benefit you in that Day, and We did not find with you the gods you used to worship, seek their help, and claim they are partners

with Allah in Lordship and worship, moreover, they will intercede for you before the fulfillment of your need. The reasons and means that you used to claim have been cut and you lost the hope for their intercession and your corrupted creed turned up to be false before you.

{إِنَّ اللّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللّهُ فَأَنَّى تُؤْفَكُونَ} [الأنعام : ٩٥]

95 - Verily, Allah with His Ability and Creativity split grains that are under the earth to produce plants and fruits with their kinds, shapes, and tastes. Then the living comes out from these dead grains and He gets the dead from the living, such as getting what is useful like taste and food from animals or manufacturing that for perfume and industries likewise the circulation of cells in animals and plants that are in continuous renewal, so the old die and new ones born again. Allah is the One who creates all these by His Knowledge, Wisdom, and Ability How do you turn from the truth to falsehood and worship along with Allah things that are not able to create something of the like or less?

{فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ} [الأنعام : ٩٦]

96 - He is the One who splits the darkness of the night with light to permit work and activity and He made the night dark for things to take a rest and for humans to rest from the work of the day.

He made the sun and the moon as a proof and criteria for an estimated calculation which does not go forward or lag behind so that you could know times and dates in acts of worship, transactions, and conventions by hours, days, months, and years.

All these are from Allah, the Almighty, which nothing is hard for Him and the All-Knowing which nothing is hidden from Him in the entire universe.

{وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُواْ بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الآيَاتِ لِقَوْمٍ يَعْلَمُونَ} [الأنعام : ٩٧]

97 - He is Allah Who created stars and estimated them in certain dimensions away from one another and in certain directions along with their bright in certain times to be a proof for you to know directions in dark nights, in land and sea.

We explained these Ayahs in which the favors of Allah are mentioned for those who think, reflect, know the truth and follow it, and act accordingly.

{وَهُوَ الَّذِيَ أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الآيَاتِ لِقَوْمٍ يَفْقَهُونَ} [الأنعام : ٩٨]

98 - He is Allah Who created you all from one single soul (i.e., Adam) to settle in the wombs of your mother after it was in the backs of your fathers. We explained these proofs for those who understand and reflect on the precision of creation.

{وَهُوَ الَّذِيَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِراً نُّخْرِجُ مِنْهُ حَبّاً مُّتَرَاكِباً وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهاً وَغَيْرَ مُتَشَابِهٍ انظُرُواْ إِلِى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ} [الأنعام : ٩٩]

99 - He is the One who sends down rains from sky so that the people can benefit therewith. We bring out with water all kinds of plants and from these plants we bring out seeds and green trees. From these trees, We bring out fruitful plants and seeds and from the date palms, We bring out fresh dates and near to reach.

We bring out with water many gardens that are spread on earth including grapes, olives, and pomegranate; some of these are alike and some are not in shape, amount, color, and taste. Behold and think about the olive grains when they become ripe and to pomegranates when their seeds pile up together in a beautiful geometrical shape along with delicious and useful taste. Pomegranates, olive, and other varied fruits contain clear proofs to denote the Ability of Allah, the beauty of His Creation, His Greatness, Wisdom, and Oneness for those who want to use as a proof to believe in Allah and to believe what He revealed.

{وَجَعَلُواْ لِلّهِ شُرَكَاء الْجِنَّ وَخَلَقَهُمْ وَخَرَقُواْ لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ} [الأنعام : ١٠٠]

100 - Polytheists have set Jinn partners with Allah in worship and worshipped them along with Allah although He is the One who created them as He created humans; so how do they worship a creature?

They made up boys and girls for Allah falsely as the Christians claim: Jesus is the son of Allah. On the other hand, the Jews claim: Ezra is the son of Allah. Moreover, the polytheists said: Angels are the girls of Allah! They said that falsely without thought or thinking and without any proof or knowledge, but they said that ignorantly with Allah, the Great who is not human. He has no

wife, child, rival, and alike, but He is the One and the Only, who creates and provides sustenance. Glory be to Him! He is Glorified andEexalted!

{بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ} [الأنعام : ١٠١]

101 - Allah is the One who creates the Heavens and the Earth from nothing and innovated them in a perfect manner, therefore, there is nothing of the like.

How could he have a son without having a wife? It is well-known that a child is born from two different sexes that have the same capabilities, but there is no one suitable for Allah and no similar to Him. He has no child while He is the Creator who founded the universe and everyone in it from a father and a child. He is Well-Acquainted with everything, whether that thing has been created or not.

{ذَلِكُمُ اللّهُ رَبُّكُمْ لا إِلَهَ إِلاَّ هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ} [الأنعام : ١٠٢]

102 - He is Allah your Lord who owns your matters, the One who has no partner, the Creator of everything of things that were and will be, so worship Allah and do not associate anything with Him because He is the only deserved to be worshipped. He is the Ever-Preserving and the Watcher over everything; He knows their conditions, controls their business, and runs all their affairs.

{لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ} [الأنعام : ١٠٣]

103 - He is not seen in the world, but can be seen in the Hereafter; He knows them because He is their Creator. He is the Compassionate with His Servants and the Most Merciful with His pious servants who knows them well.

{قَدْ جَاءكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَاْ عَلَيْكُم بِحَفِيظٍ} [الأنعام : ١٠٤]

104 - Verily, clear Ayahs and proofs came to from Allah and delivered to you by His Messenger in the Qur'an and the Sunnah. So, who understands and believes will gain the benefit and whoever closed his eyes and heart will be the loser. Say to them: I am not a custodian to you nor a watcher over your actions, but Allah preserves them and rewards you for them and I am only a warner.

{وَكَذَلِكَ نُصَرِّفُ الآيَاتِ وَلِيَقُولُواْ دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ} [الأنعام : ١٠٥]

105 - Thus, we mention the proofs one after another in different shapes and in different places so that the polytheists say: you read and learnt from the People of the scriptures. Allah explains that for those who follow the truth and avoid falsehood. Glory be to Him who guided with His Ayahs these people and misled others, and He is the Just King.

{اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لا إِلَهَ إِلاَّ هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ} [الأنعام : ١٠٦]

106 - O Prophet, follow what has been revealed to you by Allah from the truth that has no doubt, be persistent in seeking it and act accordingly. There is no god but He and no one legislates but He through the messenger whom He sent by His Permission. Moreover, do not consider the false sayings of the polytheists and do not pay attention to their harm because you have the truth.

{وَلَوْ شَاء اللّهُ مَا أَشْرَكُواْ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظاً وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ} [الأنعام : ١٠٧]

107 - If Allah wills that they do not associate anything with Him in worship, they shall not because Allah (may He be Exalted) has the will and wisdom in what He wills and chooses. If He knows that they have the intention to choose faith, He will guide them to Him.

O Prophet, We did not assign you as a watcher over them to memorize their actions and sayings. You are not an agent for them to force them to believe or a provider of sustenance or controller of their affairs; such people are left to Allah and you only deliver the message.

{وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ فَيَسُبُّواْ اللّهَ عَدْواً بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَى رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُواْ يَعْمَلُونَ} [الأنعام : ١٠٨]

108 - Do not insult the polytheists and their idols because it will result in great corruption more than the gained benefit because they will insult Allah, the Lord of the worlds out of their ignorance. They do not know that they insult Allah, the Ever-Magnificent, who created them and created the entire universe.

The polytheists said to the Messenger of Allah (peace be upon him): O Muhammad, If you do not stop insulting our gods, we will insult your Lord, then the Ayah was revealed.

Such adornment we gave to the polytheists by loving their idols and defending them We gave to every nation. They wanted this in the first place and attached to with it then their final destination will be to their Lord who shall tell them with what they used to do and reckon them for that either by reward or punishment.

{وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الآيَاتُ عِندَ اللّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءتْ لاَ يُؤْمِنُونَ} [الأنعام : ١٠٩]

109 - The polytheists made a confirmed oath if a miracle had come to them as they suggested, they would have believed in. There were many miracles before the Prophet (peace be upon him) and they did not believe in, so their purpose was stubbornness and not guidance nor faith as they claimed. O Prophet, tell them: Miracles are from Allah and if He wills, He will get and if He wills to hold it, He will do it and I have no control over anything, so I am not able to do it by myself. O believers, you do not know that if miracles came, they will not believe in, so do not believe them even if they made an oath.

{وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ} [الأنعام : ١١٠]

110 - We can direct the hearts of polytheists away from the truth so that they cannot understand and we can direct their eyes away from seeing the truth as they refused to believe in Ayahs and clear miracles which indicate the truthfulness of our Prophet for the first time. They are the same hearts that refused to respond to the truth. They still dispute and argue after each desire and fear and after explaining each proof. They are the ones who oppressed themselves and satisfied with disbelief and error and Allah knows that they have determination and inclination, therefore, He left them confused in their disbelief and error.

Those who follow the dispute and argument with the atheists will see stubbornness and obstinacy in most of them and their persistence on error. Thereby, they deserve the judgment of Allah on them; verily, Allah did not oppress them nor forced them, but this was their inclination and readiness which they had satisfied for themselves, so let it be as they wished.